Śrī Jagannātha-vallabha-nāṭakam

Śrī Rāmānanda Rāya

pūrva-rāgo nāma prathamo'ṅkaḥ

Act One

Purva-raga
The First Love

svarāñcita-vipañcikā-muraja-veṇu-saṅgītakaṁ
tri-bhaṅga-tanu-vallarī-valita-valgu-hāsolbaṇam ।
vayasya-kara-tālikā-raṇita-nūpurair ujjvalaṁ
murāri-naṭanaṁ sadā diśatu śarma loka-traye ।।1।।

svara - with sounds; ancita - bent; vipacika - of the lute; muraja - of drums; venu - and flute; sangitakam - with music; tri' three-fold; bhanga - bending; tanu - form; vallari - creeper; valita - moving; valgu - charming; hasa - smiles; ulbanam' manifestation; vayasya - of friends; kara- talika - with karatalas; ranita - sounded; nupuraih - with ankle-bells; ujjvalam - splendid; mura-ari - of Krsna, the enemy of Mura; natanam - the dancing; sada - eternally; disatu - may show; sarma - auspiciousness and bliss; loka - worlds; traye - in the three.

May Krsna's splendid dancing, which is accompanied by the melodies of the lute, flute and drum, and the tinkling of the gopis' karatalas and ankle-bells, and which reveals His charming smile and the graceful three-fold movements of the vine of His body, bring bliss to the three worlds.

api ca –
smitaṁ nu na sita-dyuti-taralam akṣi nāmbhoruhaṁ
śrutir na ca jagaj-jaye manasijasya maurvī-latā ।
mukunda-mukha-maṇḍale rabhasa-mugdha-gopāṅganā-
dṛg-añcala-bhavo bhramaḥ śubha-śatāya te kalpatām ।।2।।

api ca - furthermore; smitam - smile; nu - indeed; na - not; sita-dyuti - of the moon; taralam - the splendor; aksina - ears; na - not; ca - and; jagat - of the world; jaye - in the conquest; manasijasya - of Kamadev; maurvi-lata - the bowstring; mukunda - of Mukunda; mukha - of the face; mandale - in the circle; rabhasa - by delight; mugdha - intoxicated; gopa-angana - of the gopis; drk - of the eyes; ancala - of the corners; bhavah - nature; bhramah - playful; subha - of blessing; sataya - for hundreds; te - of you; kalpatam - may be suitable.

"This is not a smile, but moonlight. These are not eyes, but lotus flowers. These are not ears, but Kamadeva's bowstring, stretched, for the conquest of the world". May the blissful gopis' bewilderment, born from

their gazing at Mukunda's face, bring to you a hundred benedictions!

api ca –
kāmaṁ kāma-payonidhiṁ mṛga-dṛśām udbhāvayan nirbharaṁ
cetaḥ-kairava-kānanāni yamināṁ atyantam ullāsayan |
rakṣaḥ-koka-kulāni śoka-vikalāny ekāntam ākalpayann
ānandaṁ vitanotu vo madhuripor vaktrāpadeśaḥ śaśī ||3||

api ca - furthermore; kamam - indeed; kama - of amorous desires; payonidhim - the ocean; mrga-drsam - of the doe-eyed gopis; udbhavayan - increasing; nirbharam - greatly; cetah - of the hearts; kairava - of lotus flowers; kananani - the forests; yaminam - of the yogis; atyantam - greatly; ullasayan - delighting; raksah - of the demons; koka - of cakravaka birds; kulani - the multitudes; soka - with unhappiness; vikalani - agitated; eka- antam - exclusive; akalpayan - making; anandam - bliss; vitanotu - may grant; vah - to you; madhu-ripoh - of Madhuripu, Krsna, the enemy of Madhu; vaktra - as a face; apadesah - disguised; sasi - the moon.

Making great tidal waves in the ocean of the doe-eyed gopis' amorous desires, delighting the lotus flowers of the yogis' hearts, and tormenting the cakravaka birds of the demons, may the moon of Madhuripu's[1] face, bring you happiness.

Song in Nata-raga

mṛdula-malayaja-pavana-taralita-cikura-parigata-kalapakam |
sāci-taralita-nayana-manmatha-śaṅku-saṅkula-citta-sundarī-jana-janita-kautukam ||

mrdula - gentle; malayaja - from the Malayan Hills; pavana - by the breeze; taralita - moved; cikura - on the hair; parigata - filled; kalapakam - peacock feather; saci - crooked; taralita - restless; nayana - of the eyes; manmatha - of Kamadev; sanku - with arrows; sankula - filled; citta - the heart; sundari-jana - of the beautiful gopis; janita - produced; kautukam - eager desire.

The peacock feathers in His hair move in the gentle Malayan breeze. The Kamadeva's arrows from His crooked restless eyes pierce the hearts of the beautiful gopis and arouse their desires.

Refrain

[1] Krsna is called as the enemy (ripu) of spring (madhu), since spring disturbs Him. Also Madhuripu can mean "He whose sweetness shames the sweetness of honey and nectar (madhu)"

manasija-keli-nandita-mānasam ।
bhajata madhuripum indu-sundara-ballavī-mukha-lālasam ।। dhruvam ।।

manasija - of Kamadev; keli - by the pastimes; nandita - delighted; manasam - whose heart; bhajata - please worship; madhu- ripum - Lord Krsna the enemy of Madhu; indu - as the moon; sundara - beautiful; ballavi - of the gopis; mukha - the face; lalasam - yearning.

Worship Krisna. His heart is blissful with amorous pastimes. The moons of the beautiful gopis' faces fill Him with amorous desires.

laghu-taralita-kandharaṁ hasita-nava-sundaram
gajapati-pratāparudra-hṛdayānugatam anudinam
sa-rasaṁ racayati rāmānanda-rāya iti cāru ।।4।।

laghu - slightly; taralita - moving; kandharam - neck; hasita - smiling; nava - fresh; sundaram - handsome; gajapati-prataparudra - of Gajapati Maharaja Prataparudra; hrdaya - in the heart; anugatam - gone; anudinam - continually; sa - with; rasam - sweet nectar; racayati - creates; ramananda-rayah - Ramananda Raya; iti - thus; caru - charming.

Smiling, youthful Krsna is very handsome. His neck trembles slightly. He always stays in Gajapati Maharaja Prataparudra's heart. Ramananda Raya sings this beautiful sweet song about Him.

nandy-ante sūtradhāraḥ: alam ativistareṇa । priye ! ita itaḥ ।

nandi - the nandi-slokas; ante - after; sutradharah - the stage-manager; alam - what is the use?; ati-vistarena - with all this verbose talk; priye - beloved; itah itah - here and there.

Sutradhara: (After the nandi-shlokas are concluded) Enough talk. Beloved, come here.

(praviśya) naṭī: ajja esa hmi ni-a-kiṅkari-anaṁ caraṇa-padidaṁ vilo-ana-pasadehiṁ pasanna-hi-a-aṁ kaduṁ bhatta paraṁ pamanam ।

pravisya - entering; nati - the actress; ajja - O noble sir; esa - she; hmi - I am; ni-a - your; kinkari - maidservant; anam - person; carana - at the feet; padidam - fallen; vilo-ana - of a glance; pasadehim - with the mercy; pasanna - pleased; hi-a-am - heart; kadum - to do; bhatta - husband; param - supreme; pamanam - authority.

(Nati enters).
Nati: O noble sir, here I am. I am your maidservant. I fall down at your feet. The mercy of your glance delights my heart. You are my husband, my supreme authority.

sūtradhāraḥ (sa-harṣam): cira-samayaṁ vidagdhocita-veśena yauvana-vilāsam anubhavatu bhavati ।

sa - with; harsam - happiness; cira-samayam - for a long time; vidagdha - expert; ucita - suitable; vesena - with the costume; yauvana - of youth; vilasam - the pastimes; anubhavatu - may experience; bhavati - you.

Sutradhara: (Happily) May you happily enjoy the pastimes of youth for a long time.

naṭī: ajjena kudo ahudamhi ?

ajjena - by the noble sir; kudo - why?; ahudamhi - I am called.

Nati: Why have I been called by the noble sir?

sūtradhāraḥ: priye na viditaṁ bhavatyāḥ prasāda-kathanam etat ।

priye - O beloved; na - not; viditam - understood; bhavatyah - by you; prasada - kind; kathanam - words; etat - these.

Sutradhara: Beloved, you do not know the kind words (I am about to say?)

naṭī: sampadi ta soduṁ mama hi-a-aṁ kuduhalehiṁ vippharidaṁ ṭattadi ।

sampadi - now; ta - that; sodum - to hear; mama - my; hi-a-am - heart; kuduhalehim - with eagerness; vippharidam - expanded; vattadi - is.

Nati: Now my heart is filled with eagerness to hear these words.

sūtradhāraḥ: priye śṛṇu । adya khalu vasanta-vasarāvasare taruṇa-bhāsvad-vimukta-dakṣiṇa-dig-vilāsinī-stana-malayācalāvalambi-veṇī-bhujaṅga-saṅgi-samīraṇa-mūrchita-virahinī-jana-jīvātu-vayasy-āsvāsa-vacaḥ-prasāre vikasita-sita-kiraṇa-prasūne ca vimala-nabho-vana-projjṛmbhamāna¬ nava-navonmīlita-nistala-muktāphala-tulita-tara-mukula¬ madhyāvalambinī sāsūya-nirbhara-nirīkṣamāna-virahinī-jana¬ cañcala-locanāñcala-latāgra-

vartinī nirupama-kānti-lakṣmī-lubdha¬lakṣmī-ramaṇāvasthānocita-citta-dugdhābdhinā vibhāvādi-pariṇata-rasa-rasāla-mukula-rasāsvāda-kovida-puṁs-kokilena śrī-kaṇṭha-hāra-sahacara-guṇa-muktāphala-maṇḍita-hṛdayena kiṁ bahunā ।

priye - beloved; srnu - listen; adya - today; khalu - indeed; vasanta - spring; vasara - day; avasare - on the occasion; taruna - young; bhasvat - sun; vimukta - left; daksina - southern; dik - direction; vilasini - shining; stana - breast; malaya - Malayan; acala - Hills; avalambi - resting; veni - of a braid; bhujanga - the serpent; sangi - touching; samirana - the breeze; murchita - fainted; virahini-jana - of lovers separated from the beloved; jivatu - the life; vayasi - friends; asvasa - consolation; vacah - words; prasare - in the expansion; vikasita - blossomed; sita - splendid; kirana - effulgence; prasune - in the flower; ca - also; vimala - splendid; nabhah - of the sky; vana - in the forest; projjrmbhamana - manifesting; nava-nava - ever new and fresh; unmilita - opened; nistala - round; muktaphala - pearl; tulita - like; tara - of stars; mukula - of buds; madhya - in the middle; avalambin - resting; sa - with; asuya - envy; nirbhara - great; niriksamana - looking; virahini-jana - of lovers separated from the beloved; cancala - restless; locana - of the eyes; ancala - of the corners; lata - of the creeper; agra - the tip; vartini - staying; nirupama - incomparable; kanti - of beauty; laksmi - the opulence; lubdha - greedy; laksmi - of the goddess of fortune, or Radha; ramana - of the husband; avasthana - place; ucita - proper; citta - of the heart; dugdha - of milk; abdhina - with the ocean; vibhava-adi - ecstatic devotional love beginning with vibhava ecstasy; parinata - transformed; rasa - nectar; rasala - mango; mukula - buds; rasa - nectar; asvada - in tasting; kovida - expert; pum - of men; kokilena - by the cuckoo; sri - of the goddess of fortune, or Radha; kantha - on the neck; hara - the necklace; sahacara - the companion; guna - string; muktaphala - with pearls; mandita - decorated; hrdayena - heart; kim - what?; bahuna - further.

Sutradhara: Beloved, listen. Now that springtime is filled with words of friendly consolation for girls separated from their lovers and fainting from a breeze touched by the snake-braids in the Malayan Hill breasts of the splendid girl of the personified southern direction now herself separated from her lover, the youthful sun, and now that the white flower of the moon has bloomed, and now that the budding stars are like great new round pearls in the splendid forest of the sky, and now that the vines of restless sidelong glances of girls jealously looking for their lost lovers have blossomed, how can I properly glorify that person (King Prataparudra) whose milk-ocean heart is a proper abode for the passionate lover of peerlessly beautiful Radha, that person who is a cuckoo that tastes the nectar mango-bud of vibhava and other ecstasies of spiritual love and whose heart is decorated with the pearl necklace of the qualities of Krsna, the intimate friend of Radha's necklace?

yan-nāmāpi niśamya sanniviśate sekandharaḥ kandaraṁ
svaṁ vargaṁ kala-varga-bhūmi-tilakaḥ sāsraṁ samudvīkṣate ।
mene gurjara-bhūpatir jarad iwāraṇyaṁ nijaṁ paṭṭanaṁ
vāta-vyagra-payodhi-potagam iva svaṁ veda gauḍeśvaraḥ ।।5।।

yat - of whom; nama - the name; api - even; nisamya - hearing; sannidvisate - enters; sekandharah - Sekandhara the king of the yavanas; kandaram - a cave; evam - own; vargam - community; kala- varga - of Kerala; bhumi-tilakah - the king; sa - with; asram - tears; smaudviksate - sees; mene - considers; gurjara - of Gujarat; bhupatih - the king; jarat - old; iva - like; aranyam - forest; nijam - own; pattanam - capital; vata - by the wind; vyagra - tossed about; payodhi - in the ocean; potagam - a boat; iva - like; svam - own place; veda - considers; gauda - of Bengal; isvarah - the king.

King Prataparudra, by hearing whose name the yavana king Sekandhara hides in a cave, the king of Kerala sheds tears to see his own realm, the king of Gujarat thinks his capitol a decaying jungle, and the king of Bengal thinks his kingdom a boat tossed in a hurricane ocean, . . .

kāya-vyūha-vilāsa īśvara-girer dvaitaṁ sudhādīdhiter
niryāsas tu himācalasya yamakaṁ kṣirāmburāśer asau ।
sāraḥ śārada-vāridasya kim api svar-vāhinī-vāriṇo
dvairājyaṁ vimalī-karoti satataṁ yat-kīrti-rāśir jagat ।।6।।

kaya-vyuha-vilasah - the size; isvara - of Lord Siva; gireh - of the mountain; dvaitam - two; sudhadidhiteh - of the moon; niryasah - the nectar; tu - indeed; hima-acalasya - of the Himalaya Mountains; yamakam - doubled; ksira - of milk; amburaseh - of the ocean; asau - this; sarah - the cream; sarada - autumn; varidasya - of the cloud; kim api - something; svah-vahini - of the celestial Ganges; varinah - of the water; dvairajyam - doubled; vimali - pure and splendid; karoti - makes; satatam - always; yat - of whom; kirtih - of fame; rasih - the abundance; jagat - the world.

. . . whose great fame, massive as Mount Kailasa, sweet as a nectar moon, a double of the Himalayas, the ocean of milk, the autumn cloud, and the celestial Ganges, purifies the world, . . .

yad-dānāmbukadamba-nirmita-nadī-saṁśleṣa-harṣād asau
riṁgat-tuṁga-taraṁga-niḥsvana-miṣāt prastauti yaṁ vāridhiḥ ।
nitya-prastuta-sapta-tantubhir abhisyūtāṁ mano nākināṁ
yenaitat pratimā-cchalena yad amī muñcanti na praṁganam ।।7।।

yat - of whom; dana - of charity; ambukadamba - by the flood; nirmita - created; nadi - river; samslena - of embracing; harsat - from the joy; asau - this; ringat - moving; tunga - lofty; taranga' of waves; nihsvana - of sounds; misat - on the pretext; prastauti' glorifies; yam - whom; varidhih - the ocean; nitya - always; prastuta - glorious; sapta-tantubhih - by sacrifice; abhisyutam' bound; manah - heart; nakinam - of the demigods; yena - by which; etat - this; pratima - of deities; chalena - on the pretext; yat' which; ami - they; muncanti - leave; na - do not; pranganam - the courtyard.

. . . whose flowing rivers of charity bring happiness to the ocean and inspire it, on the pretext of great roaring waves, to glorify him, whose continual Vedic sacrifices bind the hearts of the demigods and inspire them, disguised as deities, never to leave his courtyard,. . .

tena pratibhāṭa-nṛpa-ghaṭa-
kālāgni-rudreṇa śrīmat-pratāparudreṇa ।
śrī-hari-caraṇam adhikṛtya
kam api prabandham abhinetum adiṣṭo'smi ।।8।।

tena - by him; pratibhata - inimical; nrpa - of kings; ghata - for the hosts; kala-agni-rudrena - as ferocious as the fire of death; srimat-pratarudrena - Sri Maharaja Prataparudra; sri-hari - of Lord Krsna; caranam - the feet; adhikrtya - in relation to; kam api - a certain; prabandham - literary work; abhinetum - to write a drama; adistah - ordered; asmi - I am.

. . . and who is a ferocious fire of death for enemy kings, ordered me to write this play about Sri Hari's lotus feet.

yad-uktam
madhuripu-pada-līlā-śālī tat-tad-guṇāḍhyaṁ
sahṛdaya-hṛdayānāṁ kāmaṁ āmoda-hetum ।
abhinava-kṛtim anyac-chāyayā no nibaddhaṁ
samabhinaya naṭānāṁ varya kiñcit prabandham ।।9।।

yat - by whom; uktam - said; madhu-ripu - of Lord Krsna the enemy of the Madhu demon; pada - of the feet; lila - with the pastimes; sali - endowed; tat-tat - various; guna - with literary merits; adhyam - enriched; sa-hrdaya - kind; hrdayanam - of those whose hearts are; kamam - to their heart's content; amoda - of happiness; hetum - the source; abhinava - newly; krtim - written; anyat - of another work; chayaya - as the shadow; na - not; u - indeed; nibaddham - done; samabhinaya - please write a play; natanam - of dramatists; varya - O best; kincit - something; prabandham - literary work.

He said: "O best of dramatists, please write about Krsna's pastimes a play rich in many virtues, bringing to the kind-hearted devotees as much happiness as they could wish, and newly written, not another play's shadow.

naṭī: tat kathaya ।

tat - that; kathaya - please tell.

Nati: Please describe it.

sūtradhāraḥ: katham ? ārādhanīyo vidyānāṁ nidhiḥ । yato'sminn abhidhātu-kāmo vākpatir api pratipatti-mūḍhaḥ syāt । (kṣaṇaṁ vimṛśya) āṁ smṛtam ।

katham - how is it possible?; aradhaniyah - worshippable; vidyanam - of transcendental knowledge; nidhih - an ocean; yatah - because; asmin - in it; abhidatu - to describe; kamah - desiring; vak-patih - Brhaspati; api - even; pratipatti - knowledge; mudhah - bewildered; syat - is; ksanam - for a moment; vimrsya - reflecting; am - ah!; smrtam - remembered.

Sutradhara: How? It is worshipable. It is an ocean of many kinds of knowledge. Desiring to describe it, even Brihaspati becomes bewildered. (Reflecting for a moment). Ah! I remember.

naṭī: ta kiṁ so ।

ta - then; kim - what?; so - that.

Nati: What is it?

sūtradhāraḥ: priye sarva-vidyānādi-vilāsa-gāmbhīrya-maryādā-sthairya-prasādādi-guṇa-ratnākārasya suraguru-praṇīta-nīti-kadamba-karambita-mantrasrāvi-kṛta-praguṇa-pṛthvīśvarasya śrī-bhavānanda-rāyasya tanujena śrī-hari-caraṇālaṅkṛta-mānasena śrī-rāmānanda-rāyena kavinā tat-tad-guṇālaṅkṛtaṁ śrī-jagannātha-vallabha-nāma gajapati-pratāparudra-priyaṁ rāmānanda-saṅgīta-nāṭakaṁ nirmaya samarpitam abhineṣyāmi ।

priye - O beloved; sarva - of all; vidya - knowledge; anadi - beginningless; vilasa - of pastimes; gambhirya - profundity; maryada - decorum; sthairya - patience; prasada - compassion; adi - beginning with; guna - of virtues; ratnakarasya - an ocean; suraguru - by Brhaspati; pranita - presented; niti - instruction; kadamba -

multitude; karambita - together; mantra - advice; asravi- krta - heard; praguna - virtuous; prthvi-isvarasya - of the king; sri-bhavananda-rayasya - Sri Bhavananda Raya; tanujena - by the son; sri-hari - of Lord Krsna; carana - by the feet; alankrta - decorated; manasena - whose heart; sri-ramananda-rayena - by Sri Ramananda Raya; kavina - the poet; tat-tat - various; guna - with virtues; alankrtam - decorated; sri-jagannatha-vallabha - Sri Jagannatha-vallabha; nama - named; gajapati-prataparudra - to Gajapati Maharaja Prataparudra; priyam - dear; ramananda - of Ramananda Raya; sangita - with songs; natakam - the play; nirmaya - creating; samarpitam - placed; abhinesyami - I shall show the play.

Sutradhara: Beloved, I will now show the musical play named Sri Jagannatha-vallabha, which is decorated with many virtues, which is dear to Gajapati Maharaja Prataparudra, and which was written by the poet Ramananda Raya, whose heart is decorated with Hari's lotus feet, and who is the son of Maharaja Bhavananda Raya, himself a personal student of Brihaspati and an ocean of virtues, beginning with all knowledge, beginningless cheerfulness, profound gravity, politeness, patience, and compassion.

tathā cāyaṁ kaviḥ sa-vinayam idam avadīt –

na bhavatu guṇa-gandho'py atra nāma prabandhe
madhuripu-pada-padmotkīrtanaṁ nas tathāpi ।
sa-hṛdaya-hṛdayasyānanda-sandoha-hetur
niyataṁ idam ato'yaṁ niṣphalo na prayāsaḥ ।।10।।

tatha - then; ca - also; ayam - this; kavih - poet; sa - with; vinayam - humbleness; idam - this; avadit - said; na - not; bhavatu - may be; guna - of good qualities; gandhah - the scent; api - even; atra - here; nama - indeed; prabandhe - in this composition; madhu- ripu - of Lord Krsna the enemy of the madhu demon; pada - feet; padma - of the lotus flower; utkirtanam - glorification; nah - by us; tatha api - nevertheless; sa-hrdaya - kind; hrdayasya - whose heart; ananda - of bliss; sandoha - an abundance; hetuh - the cause; niyatam - certainly; idam - this; atah - therefore; ayam - this; nisphalah - fruitless; na - not; prayasah - endeavor.

The author humbly said this: "It may be that this play has not the slightest fragrance of any good quality. Still, I have glorified Krsna's lotus feet within it. For this reason it will delight the kind-hearted devotees and my labor will not be fruitless."

tadādiśyantaṁ kuśīlavā varṇika-parigrahāya ।

tada - then; adisyantam - should be directed; kusilavah - the actors; varnika - the costumes; parigrahaya - for taking.

The actors should costume themselves.

naṭī (saṁskṛtam āśritya): yad ājñāpayati svāmī (puro'valokya) paśya paśya –

Nati: As the master orders. (Looking ahead) Look! Look!

mṛdula-malaya-vātācanta-vīci-pracāre
sarasi nava-parāgaiḥ piñjaro'yaṁ klamena ।
prati-kamala-madhūnāṁ pāna-matto dvirephaḥ
svapiti kamala-kośe niścalāṅgaḥ pradośe ।।11।।

mrdula - gentle; malayan - from the Malaya Hills; vata - by the breeze; acanta - sipped; vici - of waves; pracare - movement; sarasi - in a lake; nava - with fresh; paragaih - pollen; pinjarah - orange-coloured; ayam - this; klamena - with exhaustation; prati - each; kamala - lotus; madhunam - of the honey; pana - by drinking; mattah - intoxicated; dvirephah - a bumble-bee; svapiti - sleeps; kamala - a lotus flower; kose - closed; niscala - motionless; angah - whose limbs; pradose - in the beginning of evening.

At the beginning of evening, in a lake where a gentle Malayan breeze sips the waves, a bumble-bee, yellow with new pollen, intoxicated by drinking the honey of each lotus, and motionless with exhaustion, now sleeps in a closed lotus flower.

sūtradhāraḥ: (sa-harṣam) priye sādhu sādhu man-manaḥ kutūhala-jalanidhi-vivarte nihitaṁ bhavatyā yato gopāṅganā-śatādhara-madhu-pāna-nirbhara-keli-klamālasāpaghanaḥ kvacit prauḍha-vadhū-stanopadhanīya-maṇḍita-hṛdaya-paryaṅka-śāyī pītāmbaro nārāyaṇaḥ smāritaḥ ।

sa - with; harsam - joy; priye - beloved; sadhu - well done; sadhu - well done; mat-my; manah - heart; kutuhala - of delight; jalanidhi - of the oceanl; vivarte - in the whirpol; nihitam - is placed; bhavatya - by you; yatah - because; gopangana - of gopis; sata - of hundreds; adhara - of lips; madhu - of the honey; pana - drinking; nirbhara - many; keli - by pastimes; klama - fatigued; alasa - motionless; apaghanah - limbs; kvacit - somewhere; praudha - full; vadhu - young woman; upa-dhaniya - a pillow; mandita - decorated; hrdaya - chest; paryanka - on a bed; sayi - resting; pita - yellow; ambarah - with garments; narayanah - the resort of all living entities, Krsna; smaritah - is called to mind.

Sutradhara: (With happiness) Beloved, well done! Well done! Because

this makes me remember Krsna, who, wearing yellow garments and His limbs exhausted by enjoying pastimes of drinking the honey of hundreds of gopis' lips, lies on a bed, His chest decorated with the pillow of a young gopi's full breasts.

(nepathye)
dvatriṁśal-lakṣaṇair yukto
deva-deveśvaro hariḥ ।
gopāla-bālakaiḥ sārdhaṁ
jagāma yāmuna-vanam ।।12।।

nepathye - from behind the scenes; dvatrimsat - thirty-two; laksanaih - with transcendental qualities; yuktah - endowed; deva - of the demigods; deva - of the leader; isvarah - the controller; harih - Hari; gopala - cowherd; balakaih - boys; sardham - with; jagama - has gone; yamuna - by the shore of the Yamuna; vanam - to the forest.

A voice from behind the scenes: Krsna, who is endowed with thirty-two transcendental qualities, and who is the master of the chief demigods, has gone with the cowherd boys to the forest by the Yamuna's shore.

Song in Kedara-raga

mṛdutara-maruta-vellita-pallava-valli-valita-śikhaṇḍam ।
tilaka-viḍambita-marakata-maṇi-tāla-bimbita-śaśadhara-khaṇḍam ।।

mrdu - gentle; tara - very; maruta - by a breeze; vellita - made to tremble; pallava-valli - flowers; valita - moving; sikhandam - peacock feather; tilaka - tilaka marking; vidambita - imitated; marakata-mani - sapphire; tala - surface; bimbita - reflected; sasadhara - khandam - crescent moon.

His flowers and peacock feather tremble in the very gentle breeze. He is a crescent moon marked with tilaka and reflected in a sapphire mirror.

Refrain

yuvati-manohara-veśam ।
kelaya kalānidhim iva dharaṇīm anu pariṇata-rūpa-viśeṣam ।।dhruvam।।

yuvati - of the young gopis; manah - the hearts; hara - enchanting; vesam - whose appearance; kalaya - look!; kalanidhim - the moon; iva - like; dharanim anu - on the earth; parinata - transformed; rupa - form; visesam - specific.

Look at Him! He is like a moon come to earth. He enchants the young gopis' hearts.

khelā-dolayita-maṇi-kuṇḍala-ruci-rucirānana-śobham ।
helā-taralita-madhura-vilocana-janita-vadhū-jana-lobham ।।

hela - with playfulness; dolayita - swinging; mani - jewelled; kundala - earrings; ruci - beauty; rucira - beautiful; anana - of the face; sobham - splendor; hela - with amorous passion; taralita - restlessly moving; madhura - sweet; vilocana - by glances; janita - born; vadhu-jana - of the gopis; lobham - greedy desire.

His handsome face is glorious with playfully swinging jewel-earrings. His restless sweet passionate glances arouse the gopis' desires.

gajapati-rudra-narādhipa-cetasi janayatu mudam anuvāram ।
rāmānanda-rāya-kavi-bhaṇitaṁ madhuripu-rūpam udāram ।।13।।

gajapati-rudra - Prataparudra; naradhipa - King; cetasi - in the heart; janayatu - may arouse; sudam - delight; anuvaram - at every moment; ramananda-raya - Ramananda Raya; kavi - by the poet; bhanitam - spoken; madhu-ripu - of Lord Krsna the enemy of the Madhu demon; rupam - the form; udaram - handsome.

Described by the poet Ramananda Raya, may Krsna's form again and again delight Gajapati Maharaja Prataparudra's heart.

sūtradhāraḥ: (sa-cakitam) priye mat-kanīyān śrī-kṛṣṇa-vṛndāvana-gamanam āvedayati । tad vayam api sva-nepathyopacitāya yāma । (iti niṣkrāntau)

sa - with; cakitam - fear; priye - beloved; matkaniyan - those like me; sri-krsna - of Sri Krsna; vrndavana - to Vrndavana; gamanam - to going; avedayati - informs; tat - therefore; vayam - we; api - also; eva - own; nepathya - behind the scenes; upacitaya - appropriate; yama - let us go; iti - thus; niskrantau - they both exit; prantavana - thus ends the introduction.

Sutradhara: (Frightened) Beloved, to persons like us he announces Krsna's arrival in Vrindavana forest. Let us go behind the curtain. (They both exit).

prastavanā

Thus ends the prastavanā (introduction).

(tataḥ praviśati yathā-nirdiṣṭaḥ kṛṣṇaḥ ।)

kṛṣṇaḥ: sakhe ratikaṇḍala ! paśya paśya ! rāmaṇīyakaṁ vṛndāvanasya ।

tatah - then; pravisati - enters; yatha - as; nirdistah - indicated; krsnah - Krsna; sakhe - O friend; ratikandala - Ratikandala; pasya - look!; pasya - look!; ramaniyakam - at the beauty; vrndavanasya - of Vrndavana forest.

(Krsna enters)
Krsna: Friend Ratikaṇḍala, look! Look at the beauty of Vrindavana forest!

tathā hi –

uddāma-dyuti-pallavāvali-calat-spṛśo'mī sphurad
bhṛṅgāliṅgita-puṣpa-sañjana-dṛśo mādyat-pikānāṁ ravaiḥ ।
arabdhotkalikā latāś ca taravaś cālola-mauli-śrīyaḥ
praty-āśāṁ madhu-sampadād iva rasālāpaṁ mithaḥ kurvate ।।14।।

tatha pi - furthermore; uddama - great; dyuti - with splendor; pallava - of blossomed; avali - series; calat - moving; pani - of hands; sprsah - touching; ami - these; sphurat - splendid; bhrnga - by bumble-bees; alingita - embraced; puspa - of flowers; sa - with; anjana - mascara; drsah - eyes; madyat - jubilant; pikanam - of cuckoos; ravaih - with the sounds; arabdha - begun; utkalikah - pastimes; latah - creepers; ca - and; taravah - trees; ca - and; alola - moving; mauli - of crowns; sriyah - beauty; prati - in every; asam - direction; madhu - of honey; sampadat - from the opulence; iva - as if; rasa - of nectar; alapam - conversations; mithah - together; kurvate - do.

Touching each other with moving hands of splendid twigs and buds, gazing at each other with anjana-anointed eyes of flowers embraced by black bees, and the glory of their crowns moving to and fro, the trees and vines sweetly talk with maddened cuckoos' words like a treasury of honey.

vidūṣakaḥ: bho bayassa tujjha edaṁ bundānaṁ ramanijjaṁ mama una bhoaṇālao jjebba । jaththa kahimpi sihariṇi kahimpi rasālā kahimpi surahi ghioṁ kahimpi sāli-bhattam ।

bho - O; vayassa - friend; tujjha - Your; edam - this; vunda- anam - Vrndavana; ramanijjam - beautiful; jaththa - just as; kahimpi - sometimes; siharini - sugar candy; kahimpi - sometimes; rasala - mangoes; kahimpi - sometimes; surahi - of the surabhi cows (or fragrant); ghi-om - ghee; kahimpi - sometimes; sali - rice; bhaktam - cooked.

Vidusaka: O friend, Your Vrindavana forest is as beautiful as my dining-

room. Ah, in my dining-room there are sometimes sweet-candies, sometimes mangoes, sometimes many foods cooked in fragrant ghee from the surabhi cows, and sometimes cooked rice.

kṛṣṇaḥ: sakhe ।

sakhe - O friend.

Krsna: O friend!

Song in Vasanta-raga

aparicitaṁ tava rūpam idam bata paśyad ivocita-khelam ।
lalita-vikasvara-kusume-cayair iva hasati cirād ati-velam ।।

aparicitam - unknown; tava - by you; rupam - beauty; idam - this; bata - indeed; pasya - look; diva - for the heavenly planets; ucita - suitable; khelam - playfulness; lalita - charming; vikasvara - blossoming; kusuma - of flowers; cayaih - with multitudes; iva - as is; hasati - smiles and laughs; cirat - for a longtime; ati - beyond; velam - the season.

You don't know how beautiful it is. Look! It's like a pleasure-garden in the heavenly planets. It eternally smiles and laughs with beautiful flowers eternally in bloom.

Refrain

kalaya sakhe bhuvi sāram ।
tvad-upagamād iva sarasam idaṁ mama vṛndāvanam anuvāram ।।
dhruvam ।।

kalaya - look!; sakhe - O friend; bhuvi - on the earth; saram - the most beautiful; tvat - of you; upagamat - from the undertanding; iva - as if; sa - with; rasam - nectar; idam - this; mama - My; vrndavanam - Vrndavana forest; anuvaram - repeatedly.

Friend, again and again look at My sweet Vrindavana forest, the most beautiful place in the world. As if inspired by your arrival...

mṛdu-pavanāhati-cañcala-pallava-kara-nikarair iva kāmam ।
narṭitum upadiśatīva bhavantaṁ santatam idam abhirāmam ।।

mrdu - gentle; pavana - of the breezes; ahati - by the strokes; cancala - moving; pallava - blossoming branches; kara - of hands; nikaraih - with a host; iva - as if; kamam - if you wish; nartitum - to dance; upadisati - instructs; iva - as if; bhavantam - you; santatam - repeatedly; idam - this place; abhiramam - delightful.

...with many hands of blossoming branches moving in the gentle breeze, again and again it gracefully invites you to dance.

sukhayatu gajapati-rudra-manoharam anudinam idam abhidhānam ।
rāmānanda-rāya-kavi-racitaṁ rasika-janaṁ su-vidhānam ।।15।।

sukhayatu - may please; gajapati-rudra - of Gajapati Prataparudra; manah - the heart; haram - enchanting; anudinam - at every moment; idam - this; abhidhanam - description; ramananda- raya - Ramananda Raya; kavi - by the poet; racitam - created; rasika-janam - those exalted devotees expert in relishing transcendental mellows; su-vidhanam - beautiful.

May this song, written by the poet Ramananda Raya, delight Gajapati Maharaja Prataparudra's heart and always please the devotees expert at tasting nectar.

sakhe ! ati-madhuro'yaṁ kokilānāṁ ravaḥ ।

sakhe - O friend; ati - very; madhurah - sweet; ayam - this; kokilanam - of the cuckoos; ravah - the sound.

Friend! The cuckoos' singing is so sweet!

vidūṣakaḥ: bho bāssa tujjha baṁsie rao, ido bi mahuro tado bi ahmāṇaṁ kaṇṭha-rao । tā tue baṁsi bādiadu mae bhi kaṇṭha-rao kadabbo ।

bho - O; va-assa - friend; tujjha - of You; vamsi-e - of the flute; ra-o - the sound; ido - than this; bi - even; mahuro - more sweet; tado - than; bi-ahmanam - of us; kantha - of the throat; ra- o - the sound; ta - therefore; tu-e - by You; vamsi - the flute; vadi-adu - should be played; ma-e - by me; bi - also; kantha - of the throat; ra-o - the sound; kadavvo - will be done.

Vidusaka: Friend, Your flute-music is much sweeter. It is even sweeter than my singing. Please play Your flute, and I will sing along.

kṛṣṇaḥ: yad abhirucitaṁ vayasyāya । (vaṁśīṁ vādayate ।)

yat - because; abhirucitam - liked; vayasyaya - for a friend; vamsim - the flute; vadayate - He plays.

Krsna: As it pleases My friend (Krsna plays the flute).

vidūṣakaḥ: bho sudo de vamsi-rao । mamābi kaṇṭha-rao suniadu । (iti mukha-vaikṛtya-pāruṣaṁ nadati) ।

bho - O; sudo - heard; te - of You; vamsi - of the flute; ra-o - the sound; mama - of me; abi - also; kantha - of the throat; ra-o - the sound; suni-adu - may be heard; iti - thus; mukha - mouth; vaikrtya - contorting into a funny expression; parusam - with harsh notes; nadati - sings.

Vidusaka: I have heard You play the flute, now hear me sing. (Contorting his face and mouth, he sings with superlative ugliness).

(taru-śikharān avalokya) bho jidam anmehiṁ tujjha baṁsie raehiṁ ede dāsīe puttāa koilā nihadaṁ ṭhidā । maha uṇa kaṇṭha-raehiṁ kahiṁ bi palāidā । tā bāssa mā gabbo de hodu ।

taru - of the trees; sikharan - at the tops; avalokya' looking; bho - O; jidam - defeated; ahmhehim - by me; tujjha - of You; vamsi-e - of the flute; ra-ehim - by the sounds; ede - these; dasi- e - of a maidservant; puttah - the children; ko- ila - cuckoos; nihadam - in a hidden place; thida - staying; maha - my; una - again; kantha - of the throat; ra-ehim - with the sounds; kahimbi' somewhere; pala-ida - have fled; ta - this; va- assa - O friend; ma' not; gavvo - pride; de - of You; hodu - may be.

(Looking at the treetops) My singing and Your flute-music have defeated these low-class cuckoos and made them hide. If I were to sing again they would fly away. Friend, are You not proud of our great accomplishment?

kṛṣṇaḥ: sakhe paśya paśya । kenāpy akaruṇeṇa bhagnāni navāśoka-pallavāni cetaḥ khedayanti ।

sakhe - O friend; pasya - look!; pasya - look!; kena api - by some person; akurunena - merciless; bhagnani - broken; nava - new; asoka - of asoka trees; pallavani - blossoming twigs; cetah - the heart; khedayanti - distresses.

Krsna: Friend, look! Look! Some merciless person broke these new aśoka twigs! That troubles My heart!

vidūṣakaḥ: bho bayassa mae dāsie dhidāo gobiāo eththa kusumāṇi āharanti ।
(sa-parihasam) tumaṁ bi tado jjeba edaṁ bundāaṇaṁ ṇa muñcasi ।

bho - O; vayassa - friend; sudam - heard; ma-e - by me; dasi-e - of a maidservant; dhida-o - daughters; gobi-a - gopis; eththa - here; kusumani - flowers; aharanti - are picking; sa - with; parihasam - joking; tumam - You; bi - indeed; tado - therefore; jjeva - certainly; edam - this; vunda-anam - Vrndavana; na - do not; muncasi - leave.

Vidusaka: Friend, I heard some low-class gopis are picking flowers here. (Jokingly) That is why You never leave Vrindavana.

nepathye:
vṛndāvane viharato madhusūdanasya
veṇu-svanaṁ śruti-puṭena nipīya kāmam ।
udyan-manoja-śithilī-kṛta-gāḍha-lajjā
rādhā viveśa kutukena sakhī-kadambam ।।16।।

nepathye - from behind the scenes; vrndavane - in Vrndavana; viharatah - enjoying pastimes; madhu-sudanasya - of Lord Krsna the killer of the Madhu demon; venu - of the flute; svanam - the sound; sruti-putena - by the ears; nipiya - drinking; kamam - to Her heart's content; udyat - rising; manoja - of amorous desires; sithili-krta - slackened; gadha - strong; lajja - shyness; radha - Radha; vivesa - entered; kutukena - with eagerness; sakhi - of friends; kadambam - the multitude.

A voice from behind the scenes: Her ears drinking Krsna's flute music as He plays in Vrindavana, and Her great shyness now slackened, Radha eagerly enters with Her friends.

Song in Goṇḍakirī-raga

kalayati nayanaṁ diśi diśi valitam ।
paṅkajaṁ iva mṛdu-māruta-calitam ।।

kalayati - look; nayanam - eyes; disi disi - in all directions; valitam - moving; pankajam - a lotus flower; iva - like; mrdu - gentle; maruta - by the breeze; calitam - moved.

Radha's eyes move in all directions, as a lotus moving in a gentle breeze.

Refrain

keli-vipinaṁ praviśati rādhā ।
pratipada-samudita-manasija-bādhā ।। dhruvam ।।

keli - pastimes; vipinam - forest; pravisati - enters; radha - Radha; pratipada - at every moment; samudita - rising; manasija - by amorous desires; badha - overwhelmed.

Overwhelmed by ever-increasing amorous desires, Radha enters the pastime-forest.

vinidadhatī mṛdu-manthara-pādam ।
racayati kuñjara-gatim anuvādam ।।

vinidadhati - does; mrdu - gentle; manthara - slow; padam - steps; racayati - does; kunjara - of an elephant; gatim - the gait; anuvadam - like.

She walks with gentle, slow steps like a graceful she-elephant[2].

janayatu rudra-gajādhipa-muditam ।
rāmānanda-rāya-kavi-gaditam ।।16।।

janayatu - may create; rudra-gajadhipa - of Gajapati Maharaja Prataparudra; muditam - the happiness; ramananda-raya - Ramananda Raya; kavi - by the poet; gaditam - spoken.

May these words, spoken by the poet Ramananda Raya, bring happiness to Gajapati Maharaja Prataparudra.

vidūṣakaḥ: (karṇaṁ dattvā) bho suṣṭhu mae janidam ।

karnam - an ear; datva - giving; bho - O; susthu - nicely; ma-e - by me; janidam – understood.

Vidusaka: (Listening) Ah! Now I understand.

kṛṣṇaḥ: kim ?

kim - what?

[2] In Sanskrit literature the elephant is considered among the most graceful of creatures.

Krsna: What is it?

vidūṣakaḥ: maṁ jjeva pucchasi ।

mam - me; jjeva - certainly; pucchasi - You ask.

Vidusaka: Why do you ask me?

(tataḥ praviśati sakhībhir anugamyamānā rādhikā madanikā vana-devatā ca ।)

vidūṣakaḥ: (purato'valokya) bho bayassa ! pekkha pekkha ! keṇābi indāalieṇa sañcālido kaṇā puttaliā ṇiara idha jjeba āacchadi । tā edaṁ ekkaṁ gohṇia palāissaṁ mama daridda baḍuassa edāe jjeba kidāththadā hubissadi । (iti svairaṁ svairaṁ dhartum upasarpati ।)

tatah - then; pravisati - enters; sakhibhih - by gopi-friends; anugamyamana - followed; radhika - Radha; madanika - Madanika; vanadevata - the forest goddess; ca - and; puratah - ahead; avalokya - looking; bho - O; vayassa - friend; pekkha - look!; pekkha - look!; kenabi - by someone; inda-ali-enam - with a rainbow; sancalido - walks; kana-a - golden; puttali-a - puppets; ni-ara - a host; idha - thus; jjeva - certainly; a-acchadi - comes; ta - therefore; edam - thus; ekkam - one; gohni-a - taking; pala-issam - I shall flee; mama - my; daridda - poverty-stricken; badu-assa - brahmacari; eda- e - by this; jjeva - certainly; kidaththada - successful; huvassidam - shall become; iti - thus; svairam svairam - slowly; dhartum - to take; upasarpati - creeps up.

(Followed by their gopi-friends, Radha and the forest goddess Madanika enter.)
Vidusaka: Friend, look! Look! Here comes a rainbow followed by a troop of golden puppets. I will steal one of the puppets and run away. Then my poverty-stricken brahmacari life will finally become successful.
(He slowly creeps up to steal one of them.)

kṛṣṇaḥ: dhiṅ mūrkha ! nāyaṁ kanaka-puṭṭalikā-nikaraḥ । kintu gopī-kadambakam idam ।

dhik - fie!; murkha - O fool; na - not; ayam - this; kanaka - golden; puttalika - of puppets; nikarah - a troop; kintu - however; gopi - of gopis; kadambakam - a group; idam - this.

Krsna: Fool, they are not golden puppets. They are cowherd girls.

vidūṣakaḥ: (nirūpya vihasya) suṣṭhu tue takkidaṁ । ta phalidaṁ de bundāaṇāgamaṇam ।

nirupya - looking carefully; vihasya - chuckling; susthu - nicely; tu-e - by You; takkidam - guessed; ta - therefore; phalidam - successful; de - of You; vunda-ana - in Vrndavana; agamanam - the arrival.

Vidusaka: (He carefully looks at them, and then giggles) You have guessed the truth. Now Your arrival in Vrindavana is successful.

kṛṣṇaḥ: dhiṅ mūrkha ! kiṁ phalaṁ mama vṛndāvanāgamanasya ?

dhik - fie; murkha - O fool; kim - what?; phalam - result; mama - of Me; vrndavana - into Vrndavana; agamanasya - of the arrival.

Krsna: Fool, what benefit do I get by coming to Vrindavana forest?

vidūṣakaḥ: edāṇaṁ dāsie dhīdāṇaṁ sāasado bundāaṇa-nā-pallabāṇaṁ padibālanam tti bhaṇāmi ।

edanam - of these; dasi-e - of a maidservant; dhidanam' daughters; sa-asado - in the presence; vunda- ana - in Vrndavana; na-a - fresh; pallavanam - of blossoms; padibalanam - protection; tti - thus; bhanami - I speak.

Vidusaka: I am talking of Your protecting the new shoots and flowers of Vrindavana forest from these low-class girls.

rādhā: (purato'valokya) ajje māṇie ! ko eso ṇīluppala-dala-komala-ccha-i kaṇā-ṇiara-biccha-basaṇo isia alambia kandharaṁ mahura-mahuraṁ beṇuṁ bādei ।

puratah - ahead; avalokya - looking; ajje - O noble lady; ma- ani-e - Madanika; ko - who?; eso - is this; niluppala - of a blue lotus; dala - petal; komala - beautiful; ccha-i - splendor; kana-a - of gold; ni-ara - an abundance; viccha - like; vasano - whose garments; isi-a - slightly; alambi-a - resting on; kandhara - His neck; mahura-mahuram - very sweet; venum - flute; vade-i - plays.

Radha: (Looking ahead) O noble Madanika, who is this person splendid as a blue lotus petal, His garments like gold, and His neck gracefully bending, very sweetly playing a flute?

madanikā: sakhi ! na jānāsi yas tava mayā kathitaḥ ?

so'yaṁ yuvā yuvati-citta-vihaṅga-śākhī
sākṣād iva sphurati pañcaśaro mukundaḥ ।
yasmin gate nayanayoḥ pathi sundarīṇāṁ
nīviḥ svayaṁ śithilatām upayāti sadyaḥ ।।17।।

sakhi - O friend; na - not; janasi - You know; yah - who; tava - to You; maya - by me; kathitah - said; sah ayam - he; yuva - youth; yuvati - of young girls; citta - of the hearts; vihanga - if the birds; sakhi - the tree with branches; saksat - directly; iva - as if; sphurati - manifested; pancasarah - Kamadeva; mukundah -Mukunda; yasmin - when He; gate - goes; nayanayoh - of the eyes; pathi - on he path; sundarinam - of beautiful girls; nivih - tight belts; svayam - spontaneously; sithilatam - looseness; upayati - attains; sadyah - at once.

Madanika: Friend, don't You know? I will tell You. This is Krisna, whose beautiful face is like the kunda flower. He is like Kamadeva himself. He is a tree on whose branches rest the birds of young girl's hearts. When He enters the pathway of beautiful gopi' eyes, their tight belts suddenly become loosened.

kṛṣṇaḥ: (manāg avalokya svagatam) aho śubha-samaya-jātatvaṁ kasyacid vastunaḥ ।

manak - slightly; avalokya - looking; svagatam - to Himself; aho - ah!; subha - auspicious; samaya - moment; jatatvam - birth; kasyacit - for a certain; vastunah - substance.

Krsna: (glances at Radha, and then says to Himself) Ah, somehow this is an auspicious moment!

tathā hi –
yad api na kamalaṁ niśākaro vā
bhavati mukha-pratimo mṛgekṣaṇāyāḥ ।
racayati na tathāpi jātu tābhyām
upamītir anya-pade padaṁ yad asya ।।18।।

tatha hi - furthermore; yat - which; api - indeed; kamalam - lotus flower; nisakarah - moon; va - or; bhavati - is; mukha - of the face; pratimah - comparison; mrga-iksanayan - of this doe-eyed girl; racayati - does; na - not; tatha api - still; jatu - at any time; tabhyam - with them; upamitih - comparison; anya - another; pade - in a subtance; padam - word; yat - which; asya - of it.

If this is neither a lotus nor the moon, but indeed a doe-eyed girl's face, then it cannot be compared to either. There is no other thing to compare

it with.

vidūṣakaḥ: janidaṁ mae dāsie dhīdāehiṁ gobiāhiṁ ukkaṇṭhida-hiao sambutto bhavam । ta ehi edāṇaṁ daṁśaṇa-pathādo gadua sihariṇīhiṁ rasālāhiṁ bi appāṇaṁ nibbudaṁ karehma । pekkha majjhaṇṇo jādo ।

janidam - known; ma-e - by me; dasi-e - of a maidservant; didha-ehim - by these daughters; ukkanthida - longing; hi-a-o - hearts; samvutto - become; bhavam - You; ta - therefore; ehi - come; edanam - of them; damsana - of the eyes; pathado - from the path; gadu-a - having gone; sikharihim – yogurt with sugar; rasalihim - curds with sugar and spices; bi - also; appanam - ourselves; nivvudam - enjoyment; karemha - let us do; pekkha - look; majjanno - mid-day; jado - is manifested.

Vidusaka: I know these low-class gopis are yearning after You. Come, escape the pathway of their eyes, and we will enjoy eating sweet yogurt and mangoes. Look! It is now mid-day.

kṛṣṇaḥ: sakhe ! samyag upalakṣitam ।

sakhe - O friend; samyak - correctly; upalaksitam - it is seen.

Krsna: Friend, you are right.

tathā hi –
katham iva parikhinnā vyoma-mātrā prayātuṁ
yad iha galita-vegā vājino yūyam ittham ।
iti vitata-karāntaḥ sann upālabdhum aśvān
gaganam iva mimīte madhyam adhyāsya bhānuḥ ।।19।।

tatha hi - furthermore; katham - how is it?; iva - as if; parikhinnah - fatigued; vyoma-matra - in the sky; prayatum - to go; yat - which; iha - here; galita - swallowed; vegah - speed; vajinah - O horses; yuyam - you; ittham - in this way; iti - thus; vitata - expanded; kara-antah - rays of light; san - being so; upalabdhum - to chastise; asvan - the horses; gaganam - the sky; iva - as if; mimite - measure; madhya-madhyasya - of the mid-day; bhanuh - the sun.

Saying, "Horses, why is your speed now swallowed up, as if you are exhausted to run in the sky?" and whipping them with glaring sunlight, the sun-god travels in the mid-day sky.

vidūṣakaḥ: (akuñcita-locanaṁ ciraṁ nirīkṣya) bāssa mae baṇṇidabbo rai-maṇḍalo । arobia ccakkabhamiṁ bhamido jaha bissa-kammaṇā sūro । ajjabi taha sakkāraṁ bhamidaṁ rai-maṇḍalaṁ takkemi ।

akuncita - without shrinking; locanah - his eyes; ciram - for a long time; nirikaya - gazes; vayassa - O friend; ma-e - by me; bi - indeed; vannidavvo - may be described; ra-i - of the sun; mandalao - the circle; arobi-a - ascending; cakka - circular; bhamim - path; bhamido - travelling; jaha - which; vissakamana - by Visvakarma; suro - the sun-god; ajja - now; hi - even; sakkaram - perfectly; bhamidam - travelling; ra-i - of the sun; mandalam - the disk; takkemi - I think.

Vidusaka: (Without blinking, he gazes at the sun for a long time) Friend, I can explain the sun. Vishvakarma made a circular path for the sun-god's journey. I think that is why the sun travels so perfectly in the sky.

madanikā: sakhi ! cira-vihāra-pariśrāntāsi । tad ehi gacchāva । (iti niṣkrāntaḥ sarve ।)

sakhi - friend; cira - for a long time; vihara - of pastimes; parispanta - fatigued; asi - You are; tat - therefore; ehi - come; gacchava - let us go; iti - thus; niskrantah - exit; sarve - all.

Madanika: Friend, You must be tired from walking for such a long time. Come, let us go. (All exit).

bhāva-parīkṣā nāma dvitīyo'ṅkaḥ

Act Two

Bhava-pariksa
The Test of Love

(tataḥ praviśati madanikā ।)
madanikā: (purato'valokya) katham iyam aśoka-mañjarī ।

tatah - then; pravisati - enters; madanika - Madanika; katham - is?; iyam - this; asoka-manjari - Asoka-manjari.

(Madanika enters).
Madanika: Is this Asoka-manjari?

aśoka-mañjarī: dei bandijjasi । gahida-kajja-bhārabba kiṁ pi cintāntī kahiṁ paththidāsi ।

de-i - O noble lady; vandijjasi - obeisances to you; gahida - taken; kajja - work; bharavva - with great; kim pi - something; cinta-anti - considering; kahim - where?; paththidasi - you go.

Asoka-manjari: Noble lady, obeisances to you. Where did you go on your mission?

madanikā: vatse ! mahatī khalv iyaṁ vārtā ।

vacche - O child; mahati - great; khalu - indeed; iyam - this; varta - news.

Madanika: Child, there is great news.

aśoka-mañjarī: kathaṁ bia ?

katham - what?; bi-a - like.

Asoka-manjari: What is it?

madanikā: vatse ! na jānāsi priya-sakhīṁ rādhām ādāya kusuma-vihārārthaṁ gatāḥ smaḥ ?

vacche - O child; na - do not; janasi - you know; priya - dear; sakhim - friend; radham - Radha; adaya - approaching; kusuma - flower; vihara - pastimes; artham - for the purpose; gatah smah - we shall go.

Madanika: Child, you don't know? Taking our dear friend Radha, we went to pick flowers.

aśoka-mañjarī: adha iṁ taththa ।

adha - then; im - what?; taththa - there.

Asoka-manjari: Then what happened?

madanikā: tatrāśoka-taru-mūle tayā locanātithī-kṛto'yaṁ mukundaḥ ।

tatra - there; asoka-taru - of an asoka tree; mule - at the base; taya - by Her; locana - of the eyes; atithi - a guest; krtah - become; ayam - He; mukundah - Krsna.

Madanika: At the base of an asoka tree, Mukunda became the guest of Radha's eyes.

aśoka-mañjarī: na kkhu vilasidaṁ kiṁ pi kusumāuhena ?

na - not; kkhu - indeed; vilasidam - manifested; kim pi - something; kusuma-uhena - by Kamadev who carries arrows flowers.

Asoka-manjari: Was this not arranged by Kamadeva, who carries flower arrows?

madanikā: atha kim ।

atha kim - certainly.

Madanika: Yes.

aśoka-mañjarī: tā eththa kiṁ paḍibannaṁ taththa bhodie ?

ta - then; eththa - there; kim - what?; padibannam - perceived; taththa - then; bhodi-e - by you.

Asoka-manjari: What did you see?

madanikā: ayi sarale ! tatrāpi praṣṭavyāsmi ।

ayi - O; sarale - honest girl; tatra - there; api - even; prsta – moreover, vyasi - you will enquire.

Madanika: I have seen so many things you want to know about!

aśoka-mañjarī: aṇusaridabbo mūndo ।

anusaridavvo - investigated; mu-undo - Mukunda.

Asoka-manjari: She saw Mukunda.

madanikā: atha kim ।

atha kim - certainly.

Madanika: Yes.

aśoka-mañjarī: adha kadhaṁ tāe lajjā-taralāe hiāṁ tue ṇṇādam ।

adha - then; kadham - was it?; ta-e - of Her; lajja - with shyness; tarala-e - trembling; hi-a-am - the heart; tu-e - by you; nnadam - understood.

Asoka-manjari: Could you understand Her heart, which is filled with timidity?

madanikā: bacche !
tāvad eva trapā-varma
balānāṁ hṛdaye sthiram ।
yāvad viṣama-bāṇasya
na patanti śilīmukhāḥ ।।1।।

vacche - O child; tavat - in that way; eva - certainly; trapa - of shyness; varma - the armor; balanam - of young girls; hrdaye - in the heart; sthiram - firm; yavat - in which way; visama-banasya - of Kamadev who shoots very powerful arrows; na - not; patanti - fall; sili-mukhah - the arrows.

Madanika: Child, girls wear the strong armor of shyness over their hearts so Kamadeva's arrows will not wound them.

aśoka-mañjarī: tahabi kiṁ tāe jjeba sphuḍīkidaṁ tumhehiṁ bā aṇumidam ।

tahabi - still; kim - what?; ta-e - by Her; jjeva - certainly; sphudi-kidam - openly displayed; tumhehim - by you; va - or; anumidam - inferred from hints.

Asoka-manjari: Still, what did She outwardly show, or what could you infer from Her actions?

madanikā: mayaivānumitam ।

maya - by me; eva - certainly; anumitam - something was inferred.

Madanika: I noticed something.

aśoka-mañjarī: kadhaṁ bia ।

kadham - what?; vi-a - like.

Asoka-manjari: What exactly?

madanikā:
śaśini nayana-pāto nādarād unmadānāṁ
rutam anu ca pikānāṁ karṇa-rodhaś chalena ।
prativacanam apārthaṁ yat-sakhīnāṁ kathāsu
smara-vilasitam asyās tena kiñcit pratītam ।।2।।

sasini - on the moon; nayana - of the eyes; patah - falling; na - not; adarat - with attentiveness; unmadanam - intoxicated; rutam - the sound; anu - following; ca - and; pikanam - of the cuckoos; karna - of the ears; rodhah - covering; chalena - on the pretext; prativacanam - answer; apartham - meaningless; yat - of whom; sakhinam - of the gopi-friends; kathasu - to the talking; smara - of amorous love; vilasitam - the pastimes; asyah - of Her; tena - by this; kincit - something; pratitam - is believed.

Madanika: She blankly stares at the moon, covers Her ears on the pretext of the maddened cuckoos' chirping, and replies to Her friends' conversations with babbled nonsense. All this makes me believe She has fallen in love.

Song in Gāndhāra-raga

hari hari candana-māruta-pika-rutam anu tanur atanu-vikāram ।
tirayitum iva sā kati kati sahasā racayati na śiśu-vihāram ।।

hari - Oh!; haricandana - from the sandalwood forests in the Malaya Hills; maruta - the breeze; pika - of the cuckoos; rutam - the warblings; anu - following; tanuh - in the form; atanu - of Kamadev; vikaram - the transformation; tirayitum - to eclipse; iva - as if; na - She; kati kati - how many times; sahasa - at once; racayati - performs; na - not; sisu - of a child; viharam - the pastimes.

Oh! How many times does She avoid the cuckoos' singing and the sandalwood breeze? She has fallen in love. She no longer acts as a child.

Refrain

upanata-manasija-bādhā ।
abhinava-bhāva-bharān api dadhāti śiva śiva sīdati rādhā ।। dhruvam ।।

upanata - arrived; manasija - by love; badha - overwhelmed; abhinava - new; bhava - of love; bharan - abundance; api - even; dadhati - manifesting; siva - Oh!; siva - Oh!; sidati - is situated; radha - Radha.

Oh! Oh! She is overwhelmed with love. Radha is newly, deeply in love.

avidhaya-niścala-nayana-yugala-galad-ambu-kaṇān anuvāram ।
rahasi haṭhād upayāti sakhīm anu racayati sauhṛda-sāram ।।

avidhaya-niscala - blankly staring; nayana - of eyes; yugala - from the pair; galat - streaming; ambu-kanan - tears; anuvaram - at every moment; rahasi - approaches; sakhim - a friend; anu - to; racayati - does; sauhdra - of frienship; saram - the best.

Tears constantly stream from Her blankly staring eyes. She approaches a gopi-friend in a secluded place and swears Her deep friendship.

gajapati-rudra-mano-hāram ahar ahar idam anu rasika-samājam ।
rāmānanda-rāya-kavi-bhaṇitaṁ viharatu hari-pada-bhājam ।।3।।

gajapati - of Gajapati; rudra - Maharaja Prataparudra; manah - the heart; haram - enchanting; ahah - day; ahah - after day; idam - this; anu - following; rasika - of exalted devotees expert in relishing transcendental mellows; samajam - the assembly; ramananda-raya - Ramananda Raya; kavi - by the poet; bhanitam - spoken; viharatu - may enjoy pastimes; hari - of Lord Krsna; pada - the feet; bhajam - at.

May this song, which was spoken by the poet Ramananda Raya, and which charms Gajapati Maharaja Prataparudra's heart, delight those who, expert at tasting nectar, have taken shelter of Hari's feet.

madanikā: tvaṁ punaḥ kutra prasthitāsi ?

tvam - you; punah - again; kutra - where?; prasthita - went; asi - you.

Madanika: Why did you come?

aśoka-mañjarī: ahaṁ pi tāe bhaṇidā sahi ahiṇā pa-uma-dala sejjā pajjussuamhi tā ubaṇehi tārisāiṁ pau-ma-dalāim ado tad-aththaṁ paththidahmi ।

aham - I; pi - also; ta-e - by Her; bhanida - said; sahi - O friend; ahina-a - new; pa-uma - lotus; dala - petal; sejja - couch; pajjussu - eager; amhi - I am; ta - therefore; ubanehi - please bring; tarisa-im - like this; pa-uma - lotus; dala-im - petals; ado - then; tad - for this; aththam - purpose; paththidahmi - I went.

Asoka-manjari: Radha said to me, "I wish to lie down on a bed of lotus petals. Bring Me many lotus petals like these". For this purpose I have come.

madanikā: (svagatam) aye ati-niṣṭhuraṁ vilasati puṣpacāpaḥ śrutaṁ mayā ।

sa dakṣiṇānila-kuhū-ruta-bhṛṅga-nāda-
vyājṛmbhamāṇa-madanā su-ciraṁ vicāryam ।
kiñcit sakhīṁ śaśimukhīṁ sumukhī vivikte
paryākulākṣaram idaṁ nijagāda rādhā ।।4।।

svagatam - aside; aye - Oh!; ati - very; nisthuram - cruelly; vilasati - enjoys pastimes; puspacapah - Kamadev who wields a bow of flowers; srutam - it is heard; maya - by me; sa - She; daksina - southern; anila - breeze; kuhu - of the cuckoos; ruta - the warbling; bhrnga - of the bumble-bees; nadam - the sounds; vyajrmbhamana - manifesting; madana - amorous desires; su - a very; ciram - for a long time; vicaryam - may be seen; kincit - something; sakhim - to Her friend; sasimukhim - Sasimukhi; sumukhi - who has a beautiful face; vivikte - in a solitary place; paryakula - stuttered; aksaram - words; idam - this; nijagada - said; radha - Radha.

Madanika: (Aside) Ah! I have heard Kamadeva is cruel. Her desires aroused by the southern breeze, the cuckoos' singing, and the bees' humming, in a solitary place beautiful-faced Radha, in a choked voice,

said to Her friend Sasimukhi:

Song in Toḍī-varāḍī-raga

vidalita-sarasija-dala-caya-śayane ।
vārita-sakala-sakhī-jana-nayane ।।

vidalita - broken; sarasija - lotus; dala - petals; caya - multitude; sayane - on a bed; varita - chosen; sakala - all; sakhi - of friends; nayane - eyes.

For a flower-petal bed that is hidden from the eyes of all My gopi-friends...

Refrain

valate mano mama satvara-vacane ।
pūraya kāmam imaṁ śaśi-vadane ।। dhru ।।

valate - goes; manah - mind; mama - My; satvara - quick; vacane - words; puraya - please fulfill; kamam - desire; imam - this; sasivadane - O Sasimukhi.

...My heart yearns. O Sasimukhi, O girl who at once does what I say, please fulfill this desire...

abhinava-viṣa-kiṣalaya-caya-valaye ।
malayaja-rasa-pariṣevita-nilaye ।।

abhinava - new; visa - lotus stems; kisalaya - blossoming; twigs; caya - multitude; valaye - construction; malayaja - of sandalwood; rasa - paste; parisevita - decorated; nilaye - area.

...for a bed of blossoming twigs and lotus stems anointed with sandalwood paste.

sukhayatu rudra-gajādhipa-cittam ।
rāmānanda-rāya-kavi-bhaṇitam ।।5।।

sukhayatu - may delight; rudra - Maharaja Prataparudra; gajadhipa - Gajapati; cittam - the heart; ramananda-raya - Ramananda Raya; kavi - by the poet; bhanitam - spoken.

May these words, spoken by the poet Ramananda Raya, please Gajapati Maharaja Prataparudra's heart.

madanikā: sādhaya śivāḥ santu te panthānaḥ । aham api mukundam anusariṣyāmi ।

sadhaya - may you be successful; sivah - auspiciousness; santu - may be; te - to you; panthanah - on the path; aham - I; api - also; mukundam - to Krsna; anusarisyami - shall go.

Madanika: May you be successful. May your path be auspicious. I will find Krisna.

aśoka-mañjarī: ta vandijjasi । (iti niṣkrāntā)

ta - therefore; vandijjasi - you may be offered respectful obeisances; iti - thus; niskranta - she exits.

Asoka-manjari: Obeisances to you. (She exits).

madanikā: (parikramya ākāśe lakṣyaṁ baddhvā) bhoḥ śukāḥ ! jānīta kutrāyaṁ draṣṭavyo mukundaḥ ? kiṁ brūta ? bhāṇḍīra-taru-mūle śaśimukhī-dvitīyaḥ prativasatīti ? bhavatu । niyojitā mayaiva tatra śaśimukhī । (pretya) kiṁ brūta tvaṁ kutra prasthitāsīti ? tatraivātmānam apavārya śrotavyo'yaṁ vṛttāntaḥ । iti tatraiva gacchāmi । (iti niṣkrāntā)

viṣkambhakaḥ ।

parikramya - walking; akase - into the sky; laksyam baddhva - glances; bhoh - o; sukah - parrots; janita - you know; kutra - where?; ayam - this; drastavyah - may be seen; mukundah - Krsna; kim - what?; bruta - do you say; bhandira-taru - of a bhandira tree; mule - at the base; sasimukhi - to Sasimukhi; dvitiyah - a second; prativasati - He stays; iti - thus; bhavatu - may be; niyojita - joined; maya - by me; eva - certainly; tatra - there; sasimukhi - Sasimukhi; pretya - walks; kim - what?; brute - you say; tvam - you; kutra - where?; prasthita asi - you will go; tatra - there; eva - certainly; atmanam - self; apavarya - concealing; srotavyah - heard; ayam - this; vrttantah - news; iti - thus; tatra - there; eva - certainly; gacchami - I go; iti - thus; niskranta - exits; iti - thus; viskambhakah - the viskambhaka interlude; bhavi - future; bhuta - past; vastu - subtance; amsa - part; sucakah - indicating.

Madanika: (Takes a few steps and then looks up at the sky) O parrots, you must know: Where is Krsna now? What? Do you say He is with Sasimukhi under a bhaṇḍira tree? I should join Sasimukhi there. (Walks) What do you say? Where are you? I will hide and hear the news. I will go there. (She exits).

(tataḥ praviśati śaśimukhī-dvitiyaḥ kṛṣṇaḥ ।)
kṛṣṇaḥ: ita itaḥ ।
śaśimukhī: (anaṅga-pātrikām arpayati ।)
kṛṣṇaḥ: (vācayati)

tatah - then; pravisati - enters; sasimukhi - Sasimukhi; dvitiyah - accompanying; krsnah - Krsna; itah - here; itah - here; ananga-patrikam - the love-letter; arpayati - gives; vacayati - reads.

(Krsna and Sasimukhi enter).
Krsna: Here. Here.
(Sasimukhi gives Him the love-letter and Krsna reads the letter aloud).

suiraṁ vijjhasi hiāṁ lambha-i māṇo kkhu dujjasaṁ baliaṁ ।
dīsasi sāla-disasu tumaṁ dīsa-i māṇo ṇa kuttābi ।।6।।

su-iram - for a very long time; vijjhasi - you have been wounded; hi-a-am - heart; lambha-i - obtains; ma-ano - Kamadev; kkhu - indeed; dujjasam - infamy; vali-am - powerful; disasi - you are seen; sa-ala - all; disasum - in directions; disa- i - is seen; ma-ano - Kamadev; na - not; kuttavi - anywhere.

"My dear Krsna, over a very long period You repeatedly wounded My heart, and now the powerful, infamous Kamadeva has entered into the wound You created. Now I see You everywhere, in all directions, but I cannot find that Kamadeva anywhere".

kṛṣṇaḥ: (svagatam) aye atibhūmiṁ gato'sya rāgaḥ । tad ākalayāmy
audāsyenāsya hṛdaya-sthairyam । (prakāśaṁ sāvahittham) sakhi !

svagatam - aside; aye - Oh; ati - beyond; bhumim - the limit; gatah - has gone; asyah - of Her; ragah - the love; tada - then; akalayami - I shall see; audasyena - with indifference; asyah - of Her; hrdaya - of the heart; sthairyam - the fixity; prakasam - openly; sa - with; avahittham - dissimulation; sakhi - O friend.

Krsna: (Aside) Ah, Her love is boundless! By pretending to be indifferent to Her, I will see whether She has actually fixed Her heart on Me. (Concealing His real intention, He says to Sasimukhi) Friend...

ko vāyaṁ madanābhidhaḥ katham itaḥ kiṁ vāparāddhaṁ tayā ?
yenāyaṁ vidayaṁ dunoti sudṛśaṁ kaṁsasya kiṁ ko'py asau ?
(sāṭopam) tad ādeśaya kvāsau ?
adyainaṁ bhuja-yugma-mātra-śaraṇaḥ saṁmardya bālām imām

avyagrāṁ racayāmi kiṁ mayi satī trāso vraja-strī-jane ||7||

kah - who?; va - or; ayam - this person; madana - Kamadeva; abhidhah - named; katham - why?; itah - here; kim - what?; va - or; aparaddham - offended; taya - by Her; yena - because of whom; ayam - this; vidayam - mercilessly; dunoti - pains; su-drsam - the beautiful-eyed girl; kamsasya - of Kamsa; kim - whether; kah api - this person; asau - he; sa - with; atopam - pride; tada - then; adesaya - please inform; kva - where?; asau - he; adya - at this moment; enam - him; bhuja - of arms; yugma - pair; matra - alone; saranah - shelter; sammardya - crushing; balam - young girl; imam - this; avyagram - fearless; racayasi - I shall make; kim - how?; mayi - in My presence; sati - O pious girl; trasah - gear; vraja - in Vraja; stri-jane - of the women.

Who is this person named Kamadeva? How did he come here? How did this beautiful-eyed girl offend him that he now mercilessly tortures Her in this way? Is he one of Kaṁsa's men? (With pride) Tell Me where he is! Today I will crush him to death with My bare arms! I will free this girl from Her fears. O pious Sasimukhi, how can the girls of Vraja be afraid when I am here?

vidūṣakaḥ (āpāṭi-kṣepeṇa praviśya): bho bayassa na kkhu eso kaṁsassa ko bi ahaṁ jjebba māṇābhio tā tue kiṁ maha bahmaṇassa kādabbam ?

apati - the curtain; ksepena - tossing aside; pravosya - enters; bho - O; vayassa - friend; na - not; kkhu - indeed; eso - he; kamsassa - of Kamsa; ko bi - person; aham - I; jjeva - certainly; ma- ana - Kamadeva; abhi-o - named; ta - therefore; tu-e - by You; maha - of me; bahmanassa - a brahmana; kadavvam - should be done.

Vidusaka: (Pushing aside the curtain he hastily enters) Friend, Kamadeva is not one of Kaṁsa's men. Kamadeva is my name. Why do you want to kill me, a brahmana?

kṛṣṇaḥ: dhiṁ mūrkha ! alaṁ parihāsena |

dhik - fie; murkha - fool; alam - enough!; parihasena - with this joking.

Krsna: Fool! Enough joking!

vidūṣakaḥ: bhoadi ahmāṇaṁ pia-bāssassa haththe laḍḍua-jualaṁ tue dādabbaṁ | pia-bāssa taththa gadua māṇaṁ nirākarissadi |

bho-adi - O noble lady; ahmanam - of us; pi-a - dear; vayassassa - of the friend; haththe - in the hand; laddu-a - of laddu candies; ju-alam - a pair; tu-e - by you;

dadavvam - should be placed; pi-a - dear; va-assa - friend; taththa - then; gadu-a - having gone; ma-anam - this Kamadeva; nirakassadi - will kill.

Vidusaka: Noble lady, put two laḍḍu candies in my dear friend's hand. Then my dear friend will certainly go and kill this Kamadeva person.

madanikā: (karṇaṁ dattvā) aye nisṛṣṭārtheyaṁ dūtī । yataḥ –
iyaṁ tat-tad-vaco vṛndā-
vane mādhava-sannidhau ।
rādhā-rūpa-kathā-vyājād
uvācāsatti-kovidā ।।8।।

karnam - an ear; datva - giving; aye - Oh; nisrsta - given; arthe - in the meaning; ayam - this; duti - a gopi-mesenger; yatah - because; iyam - this; tat-tat - various; vacah - of words; vrndavane - in Vrndavana forest; madhava - Madhava; sannidhau - near; radha - Radha; rupa - the form; katha - topics; vyajat - on the pretext; uvaca - spoke; asatti - at arranging for the couple's meeting; kovida - expert.

Madanika: (Giving an ear) On the pretext of describing Radha's beauty and words to Madhava in Vrindavana forest, this expert gopi-messenger wishes to arrange for Them to meet..

(nirūpya vihasya)
amuṣyāḥ pronmīlat-kamala-madhu-dhārā iva giro
nipīya kṣīvatvaṁ gata iva calan-maulir adhikam ।
udañcat-kāmo'pi sva-hṛdaya-kalā-gopana-paro
hariḥ svairaṁ svairaṁ smita-subhagam ūce katham ayam ।।9।।

nirupya - dramatically representing; vihasya - laughing; amusyah - of Him; pronmilat - opening; kamala - of a lotus flower; madhu - of the honey; dharah - a stream; iva - as if; girah - words; nipiya - drinking; ksibatvam - intoxication; gatah - attained; iva - as if; calat - moving; maulih - crown; adhikam - greatly; udancat - rising; kamah - amorous passion; api - even; sva - own; hrdaya - of the heart; kala - the art; gopana - protecting; parah - devoted; harih - Hari; svairam svairam - voluntarily; smita - smiling; subhagam - charming; uce - describe; katham - how?; ayam - this person.

(Laughing) His crown trembling, Hari reads the words as if intoxicated by drinking a flood of a blossoming-lotus nectar. He tries to hide the love rising in His heart. How can I describe the charm of His smile?

tad bhavatu atibhūmiṁ gato rāgo mādhuryam avahāti ।

tat - then; bhavatu - may be; ati - beyond; bhumim - the boundary; gatah - gone; ragah - love; madhuryam - sweetness; avahati - brings.

His boundless love is so sweet!

kṛṣṇaḥ: (punar api pātrikāṁ vācayitvā) sakhi samyāg idaṁ nāvakalitam ।
gopāla-bālaka-vṛto yamunā-taṭānte
vṛndāvane kim api keli-kalāṁ bhajāmi ।
kasmād iyam diśi diśi sphuṭa-rūpa-bhājam
mām eva paśyati kuraṅga-kiśora-netrā ।।10।।

punah - again; api - also; patrikam - the letter; vacayitva - reading; sakhi - O friend; samyak - completely; idam - this; nau - by us; akalitam - not understood; gopala - cowherd; balaka - boys; vrtah - accompanied; yamuna - of the Yamuna River; tata - of the shore; ante - on the edge; vrndavane - in Vrndavana; kim api - something; keli - of transcendental pastimes; kalam - the art; bhajami - I do; kasmat - why?; iyam - this; disi disi - in all directions; sphuta - manifested; rupa - form; bhajam - possessing; mam - Me; eva - certainly; pasyati - sees; kuranga - deer; kisora - young; netra - a girl with such eyes.

Krsna: (He again reads the letter aloud) Friend, I don't understood it. Surrounded by cowherd boys, I play on the Yamuna's shore and in Vrindavana forest. Why does this doe-eyed young girl stare at Me from every direction?

Song in Sama-gurjarī-raga

gopa-kumāra-samajam imaṁ sakhi pṛccha kadā nu gato'ham ।
katham iva mam anupaśyati diśi diśi katham iva kalayati moham ।।

gopa - cowherd; kumara - of boys; samajam - the group; imam - this; sakhi - O friend; prccha - ask; kada - when?; nu - indeed; gatah - gone; aham - I am; katham - why?; iva - indeed; mam - at Me; anupasyati - stares; disi disi - from every direction; katham - why?; iva - indeed; kalayati - does; moham - illusion.

When did I ever leave them? O friend, ask the cowherd boys! Why does She stare at Me from every direction? Why does this girl confuse Me?

Refrain

sakhi parihara vacana-vilāsam ।
gopa-śiśūnāṁ viditam idaṁ mama janayati guru-parihāsam ।। dhruvam ।।

sakhi - O friend; parihara - give up; vacana - of words; vilasam - playing; gopa - cowherds; sisunam - by the boys; viditam - understood; idam - this; mama - to Me; janayati - does; guru - heavy; parihasam - joking.

Friend, please give up these joking words! My cowherd-boy friends know about this, and now they are making fun of Me.

yadi ca kulācalayāpi kula-sthitir anayā pariharaṇīyā ।
kim iti tadā ratir ativikalā bāle kila karaṇīyā ।।

yadi - if; ca - and; kula-acalaya - by this pious girl; api - even; kula-asthitih - the bounds of propriety; anaya - by Her; pariharaniya - to be transgressed; kim - why?; iti - thus; tada - then; mayi - with Me; ratih - love; ati - very; vikala - agitated; bale - O girl; kila - indeed; karaniya - is to be done.

O young girl, even if this pious gopi wishes to transgress the bounds of proper conduct, why did She fall in love with Me?

gajapati-rudra-mude madhusūdana-vacanam idaṁ rasikeṣu ।
rāmānanda-rāya-kavi-bhaṇitaṁ janayatu mudam akhileṣu ।।11।।

gajapati - Gajapati; rudra - Maharaja Prataparudra; mude - for the pleasure; madhusudana - of Madhusudana; vacanam - the statement; idam - this; rasikesu - in the exalted devotees expert in relishing the nectar of transcendental mellows; ramananada-raya - Ramananda Raya; kavi - by the poet; bhanitam - spoken; janayatu - may create; mudam - delight; akhilesu - in all of them.

May these words of Madhusudana, spoken by the poet Ramananda Raya to please Gajapati Maharaja Prataparudra, give happiness to all devotees expert at tasting nectar.

śaśimukhī: (svagatam) aho pia-sahie aththāṇāṇurāo tā kiṁ eththa kadabbam ।

svagatam - aside; aho - O; pi-a - dear; sahi-e - of the friend; aththana - without a foundation; anura-o - love; ta - therefore; kim - what?; eththa - here; kadavvam - should be done.

Sasimukhi: (Aside) Ah! My dear friend's love is hopeless. What will I do?

vidūṣakaḥ: bho kim edāe duṭṭha-gobī-dhīdāe bhaṇidāe bāssa ! pekkha pekkha ।

bho - O; kim - what is the use?; eda-e - of these; duttha - of the wicked; gobi - of a gopi; dhida-e - of the daughter; bhanida-e - of the words; va-assa - O friend; pekkha - look!; pekkha - look!

Vidusaka: Who needs this wicked gopi-girl's words? Friend, look! Look!

ra-iara-calida haṁsī maggai cchāaṁ kamala-gucchassa ।
mārua-dhuāra-attā pekkhasi jaṁ taṁ niāredi ।।12।।

ra-i-ara - in the sunlight; calida - moving; hamsi - a female swan; magga-i - seeks; ccha-am - the shade; kamala - of lotus flowers; gucchassa - of the group; maru-a - by the breeze; dhu-a- ara - shaken; atta - self; pekkhasi - you see; jam - which; tam - her; ni-arodi - keeps away.

Moving in the sunlight, a female swan, seeks the shade of the lotus flowers. As you may see, the breeze makes the lotus flowers move, and prevents the swan from entering among them.

kṛṣṇaḥ: (svagatam) aho vacana-bhaṅgī dhūrtasya । (prakāśam) dhiṅ mūrkha ! kim aprastutam ālapasi ।

svagatam - aside; aho - O; vacana - of words; bhangi - clever crookedness; dhurtasya - of this rascal; prakasam - openly; dhik - fie!; murkha - fool; kim - what; aprastutam - nonsense; alapasi - you speak.

Krsna: (Aside) Ah! What clever crooked words this rascal says! (Openly) Fool, what nonsense do you speak?

vidūṣakaḥ: bho bāssa ! mae jjebba paththudaṁ bhaṇidam ।

bho - O; va-assa - friend; ma - by me; jjevva - certainly; paththudam - nicely; bhanidam - it is spoken.

Vidusaka: Friend, I am speaking very eloquently.

madanikā: (svagatam) sarvathā kṛtārthāsi aye rādhike !

svagatam - aside; sarvatha - in all respects; krta-artha - successful; asi - You are; aye - O; radhika - Radha.

Madanika: (Aside) O Radha, now You are successful!

śaśimukhī: (prakāśam) mahā-bhāa asarisaṁ tuhmārisāṇa anugada-bañcaṇam ।

prakasam - openly; maha-bha - O greatly fortunate one; asarisam - not like this; tuhmarisana - of those like You; anugata - followers; vancanam - cheating.

Sasimukhi: (Openly) O greatly fortunate one, it is not right for persons like You to cheat Your followers in this way!

kṛṣṇaḥ: bhadre ! anyad apy ākalaya ।

bhadre - O auspicious girl; anyat - another thing; api - also; akalaya - please understand.

Krsna: O auspicious girl, please understand.

dayito dayitas tasyā
bāleyaṁ kula-pālikā ।
akāṇḍe kim asau mugdhe
dhattām ācāra-viplavam ।।13।।

dayitah - dear; dayitah - husband; tasyah - of Her; bala - this girl; kula-palika - chaste and religious; akande - suddenly and for no reason; kim - why?; asau - She; mugdhe - O bewildered girl; dhattam - placed; acara - of morality; viplavam - transgression.

She is a chaste and religious girl, and She has a very affectionate husband. O bewildered girl, why has She suddenly, and for no reason, decided to break the rules of morality?

vidūṣakaḥ: bhodi ahmāṇaṁ pia-bāsso dhamma-saraṇo tā osaradu bhodī ।
(kṛṣṇasya hṛdi hastaṁ dattvā) bhodi ma uttamma sā jjebba pia-bāssassa hiae kurakurāadi । tā mae jjeva phuḍaṁ kadabbaṁ sabbam । (karṇe) bho bāssa ! tuhmehiṁ pi sā sibiṇe bara sahassaṁ diṭṭhā । emhiṁ kīsa aththijjanto appā atthābijjadi ।

bhodi - is; ahmanam - of us; pi-a - dear; va-asso - friend; dhamma - of religion; sarano - on the path; ta - therefore; osaradu - go away; bhodi - you; krsnasya - of Krsna; hrdi - on the heart; hastam - hand; datva - placing; bhodi - yourself; ma - don't; uttamma - make unhappy; sa - She; jjevva - certainly; pi-a - dear; va-assassa - of the friend; hi-a-e - in the heart; kukura-adi - makes meaningless sounds; ta - therefore; ma-e - by me; jjeva - certainly; pi-a - dear; va-assassa - of the friend; hi-

a-e - in the heart; kukura-adi - makes meaningless sounds; ta - therefore; ma-e - by me; jjeva - certainly; phudam - revealed; kadavvam - may be; sarvvam - everything; karne - in the ear; bho - O; va-assa - friend; tuhmehim - by You; pi - even; sa - She; sibine - seen; emhim - now; kisa - why?; aththijjanto - being requested; appa - self; atthabijjadi - you make Her beg.

Vidusaka: My dear friend follows the path of dharma, go away! (He places his hand over Krsna's heart) Don't make trouble! To my dear friend's heart this is all nonsense. There. Now I have revealed everything. (In Krsna's ear) Friend, this is the girl You see thousands of times in Your dreams. She is begging You. Why make Her beg?

kṛṣṇaḥ: dhiṅ mūrkha ! mama svapna-vṛttāntaḥ kathaṁ tvayā jñātaḥ ?

dhik - fie; murkha - O fool; mama - of Me; svapna - of the dreams; vrttantah - details; katham - how?; svaya - by you; jnatah - known.

Krsna: Fool! How do you know what I saw in My dreams?

vidūṣakaḥ: sibine bi kiṁ pariharasi tahiṁ jjebba ahmehiṁ pi dittham ।

sibine - in dream; bi - indeed; kim - what?; pariharasi - did You abandon; tahim - in that; jjevva - certainly; ahmehim - by us; dittham - seen.

Vidusaka: I see you are hiding something.

kṛṣṇaḥ: (svagatam) yadyapy anena vācāṭa-baṭunā parihāsa-śīlatayālapitaṁ tathāpi sad-vādo vṛttaḥ । bhavatu । tathāpi jijñāsanīya-svabhāvā hi bālā-ramaṇyaḥ । (prakāśam) bhadre ! tan nivartyatām asādṛśāt sāhasād iyaṁ bālā । (vidūṣakaṁ prati) vayasya ! tad ehi । vayaṁ api vatsāhāraṇāya yāmaḥ । bhadre ! tvam api sānunayām enāṁ nivartayeti ।

svagatam - aside; yadyapi - if; anena - by him; vacata - talkative; batuna - brahmacari; parihasa - of joking; silataya - with the nature; alapitam - spoken; tatha api - still; sat-vadah - the truth; vrttah - is; bhavatu - may be; tatha api - still; jijnasaniya - inquisitive; svabhavah - nature; hi - indeed; bala - the young; ramanyah - boys; prakasam - openly; bhadre - O noble lady; tat - this; nivartyatam - should be stopped; asadrsat - not like this; sahasat - at once; iyam - this; bala - girl; vidusakam - Vidusaka; prati - to; vayasya - friend; tat - therefore; ehi - come; vayam - we; api - indeed; vatsa - of the calves; aharanaya - for herding; yamah - we shall go; bhadre - O noble lady; tvam - you; api - also; sa - with; anunayam - kind words; enam - Her; nivartaya - please stop; iti - thus.

Krsna: (Aside) Even though this talkative brahmacari is only joking, still, his words are true, and he has an inquisitive nature, just to please me. (Openly) Noble lady, please stop this girl from doing the wrong thing. (To Vidusaka) Friend, come. Let us go take care of the calves. O auspicious girl, with kind words please stop this gopi!

Song in Mallāra-raga

śaśini na rāgaṁ bhajate nalinī ।
ravim anu naiva vṛṣasyati rajanī ।।

sasini - for the moon; na - not; ragam - love; bhajate - feels; nalini - the lotus flower; ravim anu - for the sun; na - not; eva - certainly; vrsayati - longs; rajani - the night.

The lotus does not love the moon. The night does not yearn for the sun.

Refrain

śaśimukhi vāraya vārija-vadanam ।
anucita-viṣaya-vikasvara-madanam ।। dhruvam ।।

sasimukhi - O Sasimukhi; varaya - please stop; varija - lotus; vadanam - whose face; anucita - improper; visaya - object; vikasvara - manifesting; madanam - love.

Sasimukhi, please stop this lotus-faced girl. She has fallen in love with the wrong person.

kula-vanitānām idam ācaritam ।
para-puruṣādhigame guru-dūritam ।।

kula-vanitanam - of pious chaste girl; idam - this; acaritam - done; para - another; purusa - to a man; adhigame - in going; guru - grave; duritam - sin.

For pious, chaste girls, adultery is a very grave sin.

sa yadi gaṇayati na kula-caritram ।
kim iti vayaṁ kalayāma na citram ।।

sa - She; yadi - if; ganayati - counts; na - not; kula - pious; caritram - activities; kim - why?; iti - thus; vayam - we; kalayama - may see; na - not; citram - astonishing.

If She does not think it important to follow the rules of religion, should

we not be surprised?

udayatu rudra-gajādhipa-hṛdaye ।
rāmānanda-bhaṇitam ati-sadaye ।।14।।
(iti niṣkrāntāḥ sarve ।)

udayatu - may rise; rudra - of Maharaja Prataparudra; gajadhipa - Gajapati; hrdaye - in the heart; ramananda - by Ramananda Raya; bhanitam - spoken; ati - very; sa-sadaye - merciful; iti - thus; niskrantah - exit; sarve - all.

May these words, spoken by Ramananda Raya, rise in the Gajapati Maharaja Prataparudra's very merciful heart.
(All exit).

bhāva-prakāśa-nāmā tṛtīyo'ṅkaḥ

Act Three

Bhava-prakasa
The Revelation of Love

(tataḥ praviśati aśoka-mañjarī)
aśoka-mañjarī: ae sudaṁ mae māṇiāe baṇa-deadāe sasimuhīe saddhaṁ kiṁpi rahassaṁ kuṇantī māhavī-ladā-maṇḍaba-sāase pia-sahī ciṭṭhadi tā pekkhia gamissaṁ । (agrato'valokya samupasarpya ca ।) ae edāo lahu lahu kiṁpi jaṁpanti tā ṇa jujjadi ettha parisidum ।
(iti niṣkrāntā ।)

tatah - then; pravisati - enters; asoka-manjari - Asoka-manjari; a-e - O; sudam - heard; ma-e - by me; ma-ani-a-e - Madanika; vanade-ada-e - the forest goddess; sasimuhi-e - Sasimukhi; saddham - with; kim pi - somewhat; rahassam - secret; kunanti - doing; mahavi-lada - of madhavi creepers; mandaba - the cottage; sakase - near; pi-a - dear; sahi - friend; citthadi - stays; ta - that; pekkhi-a - seeing; gamissam - I shall go; agratah - before; avalokya - looking; samupasarpya - goes; ca - and; a-e - O; eda-o - they; lahu lahu - very loftly; kim pi - something; jampanti - are talking; ta - therefore; na - not; jujjadi - is appropriate; ettha - here; parisidum - to enter; iti - thus; niskranta - she exits.

(Enter Asoka-manjari).
Asoka-manjari: Ah! I have heard that my dear friend Radha, accompanied by the forest goddess Madanika and Sasimukhi, has gone to a secluded place near the cottage of madhavi vines. I will go there and see them. (She walks some distance, and then looks ahead) Ah! They are whispering very softly. It is not right to go there now. (She exits).

(tataḥ praviśati śaśimukhī-madanikābhyāṁ prabodhyamānā rādhā ।)
rādhā: (dīrgham uṣṇaṁ ca niśvasya) saccakaṁ jjebba parihidamhi māhavena ।

tatah - then; pravisati - enters; sasimukhi - by Sasimukhi; madanikabhyam - and Madanika; prabodhyamana - being consoled; radha - Radha; dirgham - long; usnam - warm; ca - also; nisvasya - sighing; saccakam - in truth; jjevva - certainly; parihiamhi - I have been abandoned; mahavena - by Krsna.

(As She is consoled by Sasimukhi and Madanika, Radha enters).
Radha: (With a long, warm sigh) It is true, Krsna has rejected Me.

Song in Samagujjari-raga

kula-vanita-jana-dhṛtam ācāram ।
tṛṇavad agaṇayaṁ galita-vicāram ।।

kula - pious; vanita-jana - of girls; dhrtam - performed; acaram - the conduct; trna - a blade of grass; vat - like; aganayam - I have considered; galita - fallen; vicaram - discrimination.

I think the saintly conduct of pious, chaste girls to be as worthless as a blade of grass.

Refrain

śiva śiva kiṁ vācaritam aśastam ।
vidhir adhunā vada vaśayatu kas tam ।। dhruva ।।

siva - ah!; siva - ah!; kim - what?; va - or; acaritam - conduct; asastam - ignoble; vidhih - rule; adhuna - now; vada - please tell; vasayatu - should control; kah - what?; tam - that.

Alas! Alas! How badly have I acted! Tell Me, how can I bring Krsna under My control?

śiśur api yuvatir ivāhita-bhāvā ।
vigalita-lajjitām aham iva kā vā ।।

sisuh - a child; api - even; yuvatih - young; iva - like; ahita - inauspicious; bhava - condition; vihalita - fallen; lajjitam - shyness; aham - I; iva - as if; ka - who?; va - or.

What young girl is as misbehaved and shameless as I?

gajapati-rudra-mude samudītam ।
rāmānanda-rāya-kavi-gītam ।।1।।

gajapati - Gajapati; rudra - Maharaja Prataparudra; mude - for the pleasure; samuditam - manifested; ramananda-raya - Ramananda Raya; kavi - by the poet; giram - sung.

For the pleasure of Gajapati Maharaja Prataparudra, the poet Ramananda Raya sings this song.

śaśimukhī: viṇṇādo jebba sabbo buttanto tā sāṁ jebba biārīadu ।

vinnido - described; jevva - certainly; savvo - the entire; vuttanto - story; ta - then; sa-am - personally; jevva - certainly; vi-ari-adu - may be considered.

Sasimukhi: The whole story has been told. Now You must think what to do.

rādhā: (saṁskṛtam āśritya)
śrāvaṁ śrāvaṁ su-sāma-śruti-samita-para-brahma vaṁśī-prasūtam
dārśaṁ dārśaṁ tri-lokī-vara-taruṇa-kalā-keli-lāvaṇya-sāram ।
dhyāyaṁ dhyāyaṁ samudyad-dyumaṇi-kumudinī-bandhu-rociḥ sa-rociś
chāyāṁ śrī-kānta-saṅgaṁ dahati mama mano māṁ kukūlāgni-dāham
।।2।।

sankrtam - of Sanskrit; asritya - taking shelter; sravam sravam - repeatedly hearing; su - beautiful; sama-sruti - to the Sama Veda; samita - equal; para-brahma - spiritual sound; vamsi - from the flute; prasutam - born; darsam - seeing; darsam - and seeing; tri - three; loki - of the worlds; vara - best; taruna - youthful; kala - expert; keli - pastimes; lavanya - of beauty; saram - the essence; dhyayam - meditation; dhyayam - and meditation; samudyat - rising; dyumani - of the sun; kumudini-bandhu - and of the moon the friend of the lotus flowers; rocih - of the shining; sa-rocih-chayam - the splendor; sri - of the goddess of fortune; kanta - of the lover; sangam - the touch; dahati - burns; mama - My; manah - heart; mam - Me; kukula-agni-daham - burning in a blazing fire.

Radha: Hearing again and again His flute music, as beautiful as the Sama Veda, seeing again and again His youthful playfulness and handsomeness, the most glorious in the three worlds, and meditating again and again on the touch of Him, My lover as splendid as the moon or the rising sun, My burning heart has set Me on fire!

śaśimukhī: sahi muñca aththāṇāgaham । (saṁskṛtam āśritya)

sahi - O friend; munca - give up; aththana - improper; agaham - attachment.

Sasimukhi: Friend, give up this wrong desire.

yad yad-vyañjitam añjana-pratikṛtau kṛṣṇe tvad-arthaṁ mayā
tat tat tena nivāritaṁ śiśu-daśā-bhāva-prakāśair alam ।
āstām utkalikā-prasūna-vigalan-mādhvīka-naddhaṁ viṣaṁ
kṛṣṇa-dhyānaṁ ito'nyataḥ suvadane saṅkalpam ākalpaya ।।3।।

yat yat - whatever; vyanjita - manifested; manjana-pratikrtau - in response; krsne - to Krsna; tvat - of You; artham - for the sake; maya - by me; tat tat - that; tena - by Him; nivaritam - repudiated; sisu - of a child; dasa - the condition; bhava - existance; prakasaih - by the display; alam - greatly; astam - is; utkalika - trickling down; madhvika - with madhvika nectar; naddham - mixed; visam - poison; krsna - on Krsna; dhyanam - meditation; itah - thus; anyatah - somewhere else; su-vadane - O beautiful-faced girl; sankalpam - desire; akalpaya - You should do.

Whenever I put Your proposal before Krsna, He rejects it as if He were still a small child. Your meditation on Him is poison mixed with madhvika nectar flowing from the flower of passionate yearning. O girl with the beautiful face, place Your love somewhere else.

Song in Sahavi-raga

hīnaṁ patiṁ bhajate ramaṇī ।
keśariṇāṁ kim u kalayati hariṇī ।।

hinam - without; patim - husband; api - even; bhajate - worships; ramani - a girl; kesarinam - a lion; kim - will?; u - indeed; kalayati - become attached; harini - a doe.

Will a chaste wife love anyone but her husband? Will a doe fall in love with a lion?

Refrain

rādhike parihara mādhava-rāgam aye ।। dhruvam ।।

radhike - O Radha; parihara - give up; madhava - for Madhava; ragam - this love; aye - O.

O Radha, give up this love for Madhava!

kṣiṇe śaśini ca kumuda-vanīyam ।
bhajati na bhāvam kim u ramaṇīyam ।।

ksine - diminished; sasini - the moon; ca - also; kumuda - of night lotus flowers; vani - forest; iyam - this; bhajati - attains; na - not; bhavam - condition; kim - whether?; u - indeed; ramaniyam - delightful.

Does the night lotus enjoy the waning moon?

sukhayatu gajapati-rudra-nareśam ।

rāmānanda-rāya-gītam aniśam ||4||

sukhayatu - may please; gajapati - Prataparudra; nara-isam - the king; ramananda-raya - by Ramananda Raya; gitam - sung; anisam - day and night.

May Ramananda Raya's song always please Gajapati Maharaja Prataparudra.

rādhā: (sāsram) devi madanike kaḥ prakāraḥ ?
prema-ccheda-rujo'vagacchati harir nāyaṁ na ca prema vā
sthānāsthānam avaiti nāpi madano jānāti no durbalāḥ |
anyo veda na cānya-duḥkham akhilaṁ no jīvanaṁ vāśravaṁ
dvi-trāny eva dināni yauvanam idaṁ hā hā vidhe kā gatiḥ ? ||4||

sa - with; asram - tears; devi - O noble; madanika - Madanika; kah - what?; prakarah - kind; prema-cheda-rujah - the sufferings of a broken loving relationship; avagac-chati - knows; harih - Hari; na - not; ayam - this; na ca - nor; prema - love; va - nor; sthana - the proper place; asthanam - an unsuitable place; avaiti - knows; na - not; api - also; madanah - Kamadeva; janati - knows; nah - us; durbalah - very weak; anyah - another; veda - knows; na - not; ca - also; anya-duhkham - the difficulties of others; akhilam - all; nah - our; jivanam - life; va - or; asravam - simply full of miseries; dvi - two; trani - three; eva - certainly; dinani - days; yauvanam - youth; idam - this; ha- ha - alas; vidhe - O creator; ka - what; gatih - our destination.

Radha: (With tears) O noble Madanika, what will be My fate? What should I do? Hari does not realize what We have suffered from injuries inflicted in the course of loving affairs. We are actually misused by love because love does not know where to strike and where not to strike. Even Kamadeva does not know of our very weakened condition. What should I tell anyone? No one can understand another's difficulties. Our life is actually not under our control because youth will remain for two or three days and soon be finished. In this condition, O creator, what will be our destination?

madanikā: katham evam uttāmyasi ? yataḥ –
samākṛṣṭā dūrāt kim api yadi sā ketaki-vana-
prasūnenonmīlat-surabhi-bhara-sāreṇa niyatām |
atha bhrāmaṁ bhrāmaṁ rajasi rasam ālokya na manāg
api prānta-prāptā pariharati tan no madhukarī ||5||

katham - why?; evam - in this way; uttamyasi - You are distressed; yatah - because; samakrsta - attracted; durat - from a distance; api - although; yadi - if; sa - she;

ketaki - of ketaki trees; vana - of the forest; prasunena - from the flowers; unmilat - rising; surabhi - of sweet fragrance; bhara - abundance; sarena - by the excellent; niyatam - always; atha - then; bhramam - wandering; bhramam - and wandering; rajasi - in the flower-pollen; rasam - nectar; alokya - seeing; na - not; manak - the slightest; api - whether; prapta - attained; pranta - the vicinity; pariharati - abandons; tat - that; na - not; u - indeed; madhukari - a bee.

Madanika: Why trouble Yourself in this way? If, attracted by the ketaki flowers' fragrance, and again and again wandering among them, it sees no nectar pollen, a bee will leave.

rādhā: (dhairyam avalambya, "parityakta eva" ity ardhoktena sa-sādhvasotkampam) devi ! nāyaṁ mamāparādhaḥ –

yadā yaṭo daivān madhu-ripur asau locana-pathaṁ
tadāsmākaṁ ceto madana-hatakenāhṛtam abhūt ।

(kṣaṇaṁ sthitvā dīrgham uṣṇaṁ ca niḥśvasya ।)

punar yasminn eṣa kṣaṇam api dṛśor eti padavīṁ
vidhāsyāmas tasminn akhila-ghaṭikā ratna-khacitāḥ ।।6।।

dhairyam - peaceful composure; avalmabya - attaining; parityaktah - abandoned; eva - certainly; iti - thus; ardha - half; uktena - with the statement; sa - with; sadhvasa - agitated; utkampam - trembling; devi - O noble lady; na - not; ayam - this; mama - of Me; aparadhah - the fault; yatah - because; punah - again; yasmin - when; esah - Krsna; ksanam api - even for a moment; drsoh - of the two eyes; eti - goes to; padavim - the path; vidhasyamah - we shall make; tasmin - at that time; akhila - all; ghatikah - indications of time; ratna-khacitah - bedecked with jewels; ksanam - for a moment; sthitva - pausing; dirgham - a long time; usnam - warm; ca - and; nihsvasya - sighing; yada - when; yatah - entered upon; daivat - by chance; madhu-ripuh - the enemy of the demon Madhu; asau - He; locana-patham - the path of the eyes; tada - at that time; asmakam - our; cetah - consciousness; madana-hatakena - by wretched Kamadev; ahrtam - stolen; abhut - has become.

Radha: (She is calming down, but hearing the word "leave" she becomes disturbed and trembles) Noble lady, this is not My fault, because if, by chance, the form of Krsna comes before My path of vision, My heart, injured from being beaten, will be stolen away by Kamadeva, happiness personified. (Pausing for a moment and breathing a long, warm sigh) Because I could not see the beautiful form of Krsna to My heart's content, when I again see His form I shall decorate all those moments with many

jewels.

madanikā: (svagatam) atibhūmiṁ gato'syā anurāgas tad atipriya-kathanenānya-manasaṁ racayāmi । (prakāśam) vatse ! paśya paśya –

svagatam - aside; ati - beyond; bhumim - the limit; gatah - gone; asyah - of Her; anuragah - the love; tat - therefore; ati - very; priya - dear; kathanena - with words; anya - another; manasam - mind; racayami - I shall create; prakasam - openly; vatse - O child; pasya - look!; pasya - look!

Madanika: (Aside) Her love has gone beyond all bounds. With very affectionate words I will change Her mind. (Openly) Child, look! Look!

yo'yaṁ tvayā sva-kara-puṣkara-sikta-mūlaḥ
saṁvardhitaḥ sutanu-bāla-rasāla-śākhī ।
jātaḥ sa te mukula-dantura-maulir īṣan
manye tad eva madhupāḥ priyam ālapanti ।।7।।

yah - who; ayam - that; tvaya - by You; sva - own; kara - of the hand; puskara - by the lotus flower; sikta - watered; mulah - the roots; samvardhitah - grown; su - very; tanu - slender; bala - young; rasala - mango; sakhi - tree; jatah - born; sah - that; te - of You; mukula - of buds; dantura - rising; maulih - crown; isat - a little; manye - I think; tat - therefore; eva - certainly; madhupah - the bumble-bees; priyam - beloved; alapanti - speak.

The slender young mango-tree, whose roots You watered with Your own lotus hand, has grown a great crown of new buds. I think the bumble-bees talk very affectionately to it.

rādhā: (sa-trāsotkampam) halā śaśimukhi ! smartavyāsmi ।

sa - with; trasa - fear; utkampam - trembling; hala - Oh!; sasimukhi - Sasimukhi; smartavya - should be remembered; asmi - I am.

Radha: (Trembling in fear) O Sasimukhi, please remember Me (when I am gone).

madanikā: (svagatam) aho keyam anartha-paramparā svayam upasthitā । (prakāśam) vacche mātiviklavā bhūḥ । upalakṣitam evāsya sānurāga-hṛdayam ।

svagatam - aside; aho - Oh; ka - what; iyam - this; anartha - of useless things; parampara - series; svayam - personally; upasthita - situated; prakasam - openly;

vacche - O child; mado - not; ati - very much; viklava - agitated; abhuh - become; upalaksitam - known; eva - certainly; asya - of Him; sa - with; anuraga - love; hrdayam - heart.

Madanika: (Aside) Ah! What misfortune! (Openly) Child don't be unhappy. I think His heart filled with love for You!

Song in Deśāga-raga

sa-rasa-kathāsu kathaṁ pulakācitam ānana-kamalam ajasram ।
kalayata cāru-hasita-nava-valitaṁ parihṛta-keli-sahasram ।।

sa - with; rasa - nectar; kathasu - in the words; katham - why?; pulakacitam - blossomed; anana - of the face; kamalam - the lotus flower; ajasram - continually; kalayata - look!; caru - beautiful; hasita - with smiles; nava - new; valitam - manifested; parihrta - abandoned; keli - of pastimes; sahasram - thousands.

Look! Why does His lotus face blossom with a fresh charming smile when He hears the sweet descriptions of You? Why does He now abandon thousands of other pastimes?

Refrain

mugdhe ! parihara saṅkitam adhikam aye ।। dhruvam ।।

mugdhe - O bewildered girl; parihara - abandon; sankitam - anxiety; adhikam - great; aye - O!

O bewildered girl, give up Your fears!

adara-madhuram imam anuvelaṁ katham ālapati sa-sāram ।
sumukhi ! sakhīṁ tava tad api mano bata kalayati kim u na vicāram ।।

adara-madhuram - very sweetly; imam - this; anuvelam - always; katham - why?; alapati - talks; sa-saram - earnestly; su-mukhi - O beautiful-faced girl; sakhim - to the friend; tava - of You; tat api - still; manah - heart; bata - indeed; kalayati - sees; kim - why?; u - indeed; na - does not; vicaram - consideration.

O girl with a beautiful face, why does He speak so sweetly and earnestly, and for such a long time to Your friend? Why did He stop thinking about everything else?

gajapati-rudra-narādhipa-hṛdaye vasatu ciraṁ rasa-sāre ।

rāmānanda-rāya-kavi-bhaṇitaṁ paricita-keli-vicāre ||8||

gajapati - Gajapati; rudra - Prataparudra; nara-adhipa - king; hrdaye - in the heart; vasatu - may reside; ciram - for a lont time; rasa-sare - filled with the nectar of transcendental mellows; ramananda-raya - Ramananda Raya; kavi - by the poet; bhanitam - spoken; paricita - collected; keli - pastimes; vicare - learned.

May these words, filled with the nectar and spoken by the poet Ramananda Raya, always stay in the heart of Gajapati Maharaja Prataparudra, who is expert in relishing transcendental pastimes.

rādhā: devi !
anumitam ambu-payode
tanu-parikalitā dāvānala-jvālā ।
vapur atilalitaṁ bālā
śiva śiva bhavitā kathaṁ hariṇī ||9||

devi - O noble lady; anumitam - guessed; ambu-payode - in a rain cloud; tanu - body; parikalita - known; dava-anala - of a forest fire; jvala - burning in the flames; vapuh - body; ati - very; lalitam - delicate and graceful; bala - young; siva - ah!; siva - ah!; bhavita - will be; katham - how?; harini - a doe.

Radha: O noble lady, what will happen to a delicate young doe trapped in a forest fire? Only a rain cloud can save this doe.

madanikā: vatse niyojitāpi mayā mādhavī tat-parijñānāya tvat-praticchandaka-sa-nātha-citra-phalaka-hastā ।

vatse - o child; niyojita - engaged; api - also; maya - by me; madhavi - Madhavi; tat - of Him; paricchandaka - picture; sa - with; natha - the master; citra-phalaka - a picture; hasta - in hand.

Madanika: Child, I sent Madhavi with a picture of You to show Him.

(tataḥ praviśati citra-phalaka-hastā mādhavī ।)
mādhavī: devi ! vande ।

tatah - then; pravisati - enters; citra-phalaka - with the picture; hasta - in her hand; madhavi - Madhavi; devi - O noble lady; vande - I offer my respectful obeisances.

(Holding the picture in her hand, Madhavi enters.)
Madhavi: Noble lady, I offer my obeisances.

madanikā: vacche svāgatam । te'pi viditaṁ rahasyam ?

vacche - O child; svagatam - welcome; te - by you; api - even; viditam - is known; rahasyam - secret.

Madanika: Child, welcome! Did you understand His hidden feelings?

mādhavī: atha kim ।

atha kim - certainly.

Madhavi: Yes.

madanikā: tad āvedaya ।

tat - that; avedaya - you may inform.

Madanika: Tell us.

mādhavī: phalakam āvedayati ।

phalakam - the letter; avedayati - will inform.

Madhavi: This letter will tell.

rādhā: (sa-lajjaṁ phalakaṁ yācate ।)

sa - with; lajjam - shyness; phalakam - for the letter; yacate - begs.

(Radha shyly begs for the letter).

mādhavī: dehi me paritoṣakam ।

dehi - give; me - me; paritosakam - happiness (by taking and reading it).

Madhavi: Just to please You.

madanikā: (svagatam)
dhruvaṁ tad asyā hṛdayaṁ pratītya
sphuṭaṁ mukundo'pi cakāra rāgam ।
bhagnaḥ kadācid yad ayaṁ pramadāt
premāṅkuro yojayituṁ na śakyaḥ ।।10।।

(prakāśam) vacche, upanaya phalakam ।

svagatam - aside; dhruvam - certainly; tat - this; asyah - of Her; hrdayam - the heart; pratitya - understanding; sphutam - clearly manifested; mukundah - Mukunda; api - also; cacara - does; ragam - love; bhagnah - broken; kadacit - at any time; yat - which; ayam - this; pramadat - out of neglect; prema - of love; ankurah - the new sprout; yojayitum - to make; na - not; ankurah - the new sprout; yojayitum - to make; na - not; sakyah - is able; prakasam - openly; vacche - O child; upanaya - give; phalakam - the letter.

Madanika: (Aside) Understanding her heart, Mukunda will fall in love with Her. He does not have the power to rashly break the new sprout of Her love. (Openly) Child, hand over the letter.

mādhavī: (manāg darśayitvāñcalenācchadayati ।)

manak - slightly; darsayitva - seeing; ancalena - with her cloth; acchadayati - covers.

(Madhavi glances at the letter, and then hides it).

śaśimukhī: (balād gṛhitvāvalokayati ।) ae kadhaṁ eda-iṁ akkharāiṁ ? (iti vācayati ।)
mā saṅkiṣṭhaḥ sumukhi vimukhī-bhāvam etasya na syād
ānandāya prathama-mukulā padminī kasya kāmam ।
āghrayaiva praśithila-dhṛtir gandham asyās tathapi
nālambeta kṣaṇam api yuvā kiṁ nu madhyastha-bhāvam ।।11।।

balat - by force; grhitva - taking; avalokayati - looks; a-e - ah!; kadham - how?; eda-im - these; akkhara-im - letters; iti - thus; vacayati - reads; ma - do not; sankisthah - fear; su-mukhi - O beautiful-faced girl; vimukhi-bhavam - aversion; etasya - of this; na - not; syat - is; anandaya - for bliss; prathama - first; mukula - buds; padmini - lotus flowers; kasya - of whom?; kamam - the desire; aghraya - smelling; eva - certainly; prasithila - loosened; dhrtih - peaceful composure; gandham - fragrance; asyah - of that; tatha api - still; na - not; alambeta - may attain; ksanam - for a moment; api - even; yuva - youth; kim - whether; nu - indeed; madhya-stha- bhavam - indifference.

Sasimukhi: (Forcibly takes the letter and looks at it). Ah! What amazing handwriting it is! (Reads aloud) "O girl with the beautiful face, don't fear this person is averse to You. Who will not feel great happiness when a lotus flower first blooms? Who will not become overwhelmed and lose all composure by smelling the fragrance of that lotus? This youth is not

indifferent to You for even a moment!"

mādhavī: sahi vaddhase piyāṇurāeṇa ।

sahi - O friend; vaddhase - you are increased; piya - of Your lover; anura-ena - by the love.

Madhavi: Friend, Your beloved's love has made You happy.

rādhā: (dīrgham uṣṇaṁ ca niḥśvasya ।) halā kahiṁ dāṇīṁ ahmānaṁ īrisaṁ bhāa-dheam ? (madanikāṁ prati) ettha ko attho ।

dirgham - for a long time; usnam - warmly; ca - also; nisvasya - sighing; hala - Ah!; kahim - what?; danim - gift; ahmanam - to Me; irisam - like this; bha-a - of good fortune; dhe-am - to be given; madanikam - Madanika; prati - to; ettha - of this; ko - what?; attho - is the meaning.

Radha: (With a long, warm sigh) Ah! How fortunate I am! (To Madanika) What does this mean?

madanikā:
tavaitad eva hṛdayaṁ pratītya
sphuṭaṁ mukundo'pi cakāra rāgam ।
bhagnaḥ kadācid yad ayaṁ pramadāt
premāṅkuro yojayituṁ na śakyaḥ ।।12।।

tad vatse mātiviklavā bhūḥ । phalito'smākaṁ manaskāra-taruḥ ।

tava - of You; etat - this; asyah - of Her; hrdayam - the heart; pratitya - understanding; sphutam - clearly manifested; mukundah - Krsna; api - also; cacara - does; ragam - love; bhagnah - broken; kadacit - at any time; yat - which; ayam - this; pramadat - out of neglect; prema - of love; ankurah - the new sprout; yojayitum - to make; na - not; sakyah - is able; tat - therefore; vatse - O child; ma - do not; ati - very; viklava - agitated; abhuh - become; phalitah - bearing fruit; asmakam - of us; manaskara - the desire; taruh - tree.

Madanika: He knows Your heart. Krsna loves You. He does not have the power to rashly break the new sprout of Your love. (Openly) Child, don't be unhappy. Now the tree of our desires has borne fruit.

rādhā: ajjabi na paccemi ta ettha bhodi jjebba saranam ।

ajja - now; bi - even; na - do not; paccemi - I believe; ta - this; ettha - here; bhodi - is; jjevva - certainly; saranam - shelter.

Radha: Even now I do not believe I have taken His shelter.

madanikā: eṣāhaṁ calitāsmi । tad anumanyasva ।

esa - she; aham - I; calita-asmi - I shall go; tat - that; anumanyasva - You may permit.

Madanika: Give permission and I will go (to bring Krsna).

rādhā: (sa-praṇāmaṁ saṁskṛtam āśritya) bhagavati !

nikuñjo'yaṁ guñjan-madhukara-kadambākulataraḥ
prayātaḥ prāyo'yaṁ carama-giri-śṛṅgaṁ dinamaṇiḥ ।
marun mandaṁ mandaṁ taralayati mallī-madhukarān
kim anyad vaktavyaṁ vidhur api vidhātā samudayam ।।13।।

sa - with; pranamam - respectful obeisances; sanskrtam - of Sanskrit; asritya - taking shelter; bhagavati - O noble lady; nikunjah - grove; ayam - this; gunjat - humming; madhukara - of bumble-bees; kadamba - with swarms; akulatarah - completely filled; prayatah - gone; prayah - for the most part; ayam - this; carama-giri-srngam - to the western horizon; dinamanih - the sun; marut - the breeze; mandam mandam - very gently; taralayati - moves; malli - in the creepers; madhukaran - the bees; kim - what; anyat - else; vaktavyam - need be said; vidhuh - the moon; api - even; vidhata - does; samudayam - rising.

Radha: (Offers respectful obeisances) Noble lady, this grove is filled with humming bees, the sun is about to set on the west, a breeze very gently moves the bees resting in the flowering vines, and the moon is now beginning to rise. What more need I say?

Song in Karṇāta-raga

mañjutara-guñjad-ali-kuñjam ati-bhīṣaṇam ।
manda-marud-antarāga-gandha-kṛta-dūṣaṇam ।।

manjutara - very charming; gunjat - humming; ali - with bees; kunjam - grove; ati - very; bhisanam - fearful; manda - gentle; marut - by the breeze; antaraga - within; gandha - fragrance; krta - made; dusanam - spoiled.

This grove is fearful with many sweetly humming bees. It is ruined by

the sweet fragrance of this gentle breeze.

Refrain

sakalam etad īritam ।
kiṁ ca guru-pañcaśara-cañcalaṁ mama jīvitam ।। dhruvam ।।

sakalam - everything; etat - this; iritam - is said; kim ca - furthermore; ca - and; guru - intense; pancasara - amorous desire; cancalam - agitated; mama - My; jivitam - life.

Kamadeva has wounded Me. There! Now I have told everything!

matta-pika-datta-rujam uttamādhikāraṁ vanam ।
saṅga-sukham aṅgam api tuṅga-bhaya-bhajanam ।।

matta - maddened; pika - by the cuckoos; datta - given; rujam - pain; uttama - supreme; adhi - mental distress; karam - giving; vanam - forest; sanga - association; sukham - happiness; angam - body; api - even; tunga - great; bhaya - of fear; bhajanam - abode.

The maddened cuckoos' cries in this forest bring Me intense pain. Even my body, happy with gaining His association, is filled with great fear.

rudra-nṛpam āśu vidadhātu sukha-saṅkulam ।
rāma-pada-dhāma-kavi-rāya-kṛtam ujjvalam ।।14।।

rudra - Prataparudra; nrpam - King; asu - at once; vidadhatu - may bring; sukha - of happiness; sankulam - abundance; rama-pada- dhama - delightful verses; kavi - by the poet; raya - Ramananda Raya; krtam - done; ujjvalam - splendid.

May these splendid and delightful verses of the poet Ramananda Raya fill Maharaja Prataparudra with happiness.

madanikā: vatse ! asmin bakula-padapopakaṇṭhe draṣṭavyāsmi (iti niṣkrāntā । itarā api niṣkrāntāḥ ।)

vatse - O child; asmin - in this; bakula - bakula; padapa - tree; upakanthe - beneath; drasvtavya - shall be seen; asmi - I; iti - thus; niskranta - exits; itarah - the others; api - also; niskrantah - exit.

Madanika: Child, I will see You under this bakula tree. (She exits, and then the others also exit).

rādhābhisāra-nāmā caturtho'ṅkaḥ

Act Four

Radhabhisara
Meeting Radha

(tataḥ praviśati madanikā ।)

madanikā: aye śrutaṁ madanā-mañjarī-mukhād yad bakula-pādapopakaṇṭhe baṭu-dvitīyo vasati mukundaḥ । tat tatraiva gacchāmīti । (purato'valokya) aye mukundo'yaṁ baṭunā saha kim api mantrayan sa-viṣādam āste tad dhruvam eva vilasitam atra kusuma-śāyakena । tan mādhavī-gucchāntaritā śṛṇomīty ātmānam apavārya sthitā ।

tatah - then; pravisati - enters; madanika - Madanika; aye - ah!; srutam - heard; madana-manjari - of Madana-manjari; mukhat - from the mouth; yat - which; bakula - bakula; padapa - of the tree; upakanthe - in the vicinity; batu - to the brahmacari; dvitiyah - a friend; vasati - remains; mukundah - Mukunda; tat - therefore; tatra - there; eva - certainly; gacchami - I shall go; iti - thus; puratah - ahead; avalokya - looking; aye - ah!; mukundah - Mukunda; ayam - this; batuna - the brahmacari; saha - with; kim api - something; mantrayan - speaking; sa - with; visadam - unhappiness; aste - remains; tat - that; dhruvam - certainly; eva - indeed; vilasitam - enjoyed pastimes; atra - certainly; kusuma - of flowers; sayakena - the bed; tat - that; madhavi - of madhavi flowers; guccha - a bunch; antarita - concealed; srnomi - I shall hear; iti - thus; atmanam - myself; apavarya - hiding; sthita - situated.

(Enter Madanika).
Madanika: I have heard from the mouth of Madana-manjari that Krsna is now staying under a bakula tree with His brahmacari friend. I will go there. (Looks ahead) Ah! Here is Mukunda lamenting to His friend on this couch of flowers. I will hide among these madhavi flowers and eavesdrop on their conversation.

(tataḥ praviśati madanāvasthāṁ naṭayan vidūṣakena sahālapan kṛṣṇaḥ ।)

tatah - then; pravisati - enters; madana - of love; avastham - the situation; natayan - represents dramatically; vidusakena - the jester; saha - with; alapan - talking; krsnah - Krsna.

(Enter lovesick Krsna talking with His friend.)

Song in Mālava-raga

madanikā: (svagatam)

vadanam idaṁ vidhu-maṇḍala-madhuraṁ vidhuraṁ bata sucireṇa ।
kalayad-anaṅga-śarāhatim aniśaṁ nalinam ivendu-kareṇa ।।

vadanam - face; idam - this; vidhu - of the moon; mandala - the circle; madhuram - beautiful; vidhuram - distressed; bata - indeed; su-cirena - for a very long time; kalayat - bearing; ananga - of Kamadev; sara - of the arrows; ahatim - the wounds; anisam - day and night; nalinam - a lotus flower blooming in the daytime; iva - like; indu - of the moon; karena - with the light.

Madanika: (Aside) His unhappy face is sweet as the moon. Wounded by Kamadeva's arrow, He is like a lotus flower in the moonlight.[3]

Refrain

mādhava-vapur ati-khedam ।
janayati cetasi śatadhā bhedam ।। dhruvam ।।

madhava - of Lord Krsna; vapuh - the body; ati - very; khedam - unhappy; janayati - creates; cetasi - in the heart; satadha - hundreds; bhedam - in pieces.

Krsna's unhappy form breaks my heart in hundreds of pieces.

parihṛta-hāraṁ hṛdayam udāraṁ dhūsaritaṁ virahena ।
marakata-śaila-śilā-talam āhatam ahaha kim indu-kareṇa ।।

parihrta - removed; haram - necklace; hrdayam - chest; udaram - broad; dhusaritam - grayish; virahena - with separation; marakata - of sapphire; saila - of the mountain; sila - of a great boulder talam - the surface; ahatam - struck; ahaha - Aha!; kim - whether?; indu - of the moon; karena - by the light.

Krsna threw away His garland, and His broad chest is discolored in the anguish of separation. Is this a chest, or is it the side of a sapphire mountain struck by the moonlight?

gajapati-rudraṁ sukṛta-samudraṁ śaśi-kiraṇād api śītam ।
rāmānanda-rāya-kavi-bhaṇitaṁ sukhayatu ruciraṁ gītam ।।1।।

[3] The lotus closes its petals at night and opens them in the day.

gajapati - Gajapati; rudram - Maharaja Prataparudra; sukrta - of piety; samudram - an ocean; sasi - of the moon; kiranat - that the moonlight; api - even; sitam - more cool; ramananda-raya - Ramananda Raya; kavi - by the poet; bhanitam - spoken; sukhayatu - may please; ruciram - beautiful; gitam - song.

May this beautiful song, spoken by the poet Ramananda Raya and more pleasantly cooling than moonlight, delight Gajapati Maharaja Prataparudra, who is an ocean of piety.

kṛṣṇaḥ:
sa ced utpala-locanā sahacarī-vaktreṇa me nirbharaṁ
premāṇaṁ prakaṭī-cakāra tad ayaṁ hāso mayā kalpitaḥ ।
hā hā śukti-dhiyā mahā-maṇir abhūt tyakto mayā daivato
yāyāl locana-gocaraṁ punar iyaṁ puṇyair agaṇyair mama ॥2॥

sa - She; utpala - lotus; locana - eyes; sahacari - of a gopi- friend; vaktrena - by the mouth; me - to Me; nirbharam - great; premanam - love; prakati cakara - manifested; tat - then; ayam - this; hasah - laughter; maya - by Me; kalputa - was done; ha - ah!; ha - ah!; sukti - of being an oyster shell; dhiya - with the conception; maha - a great; manih - jewel; abhuta - was; tyaktah - abandoned; maya - by Me; daivatah - by destiny; yayat - goes; locana - of the eyes; gocaram - to the range of perception; punah - again; iyam - this; punyaih - with pious deeds; aganiah - countless; mama - of Me.

Krsna: Through the mouth of a gopi-friend, this lotus-eyed girl revealed Her love to Me, but I laughed at that love. Alas! Alas! I rejected a great jewel, thinking it only an oyster shell! Only after I have performed countless pious deeds will destiny bring this jewel again before My eyes.

vidūṣakaḥ: bho bāssa ! bhaṇidaṁ jebba mae mā esā aṇurāiṇī pariharīadu tti । eṇahiṁ kīsa uttammasi ? bhoaṇecchāe niuttāe laḍḍua-modaehiṁ kiṁ kādabbaṁ ? tā ettha ahaṁ jebba ubāo ।

bho - O; va-assa - friend; bhanidam - said; jevva - certainly; ma-e - by me; ma - not; esa - this girl; anura-ini - who has fallen in love; parihari-adu - should be rejected; tti - thus; enahim - now; kis - why; uttamasi - are You unhappy; bho-ana - eating; iccha- e - when the desire; ni-utta-e - is gone; laddu-a - laddu; moda-ehim - and by modaka candies; kim - what?; kadavvam - is to be done; ta - therefore; ettha - here; aham - I; jevva - certainly; uba-o - solution.

Vidusaka: Friend, I myself said, "This girl has fallen in love with You.

Don't reject Her". Why are You now unhappy? When the hunger is gone, what is the use of many laḍḍu and modaka candies? Friend, I have the solution.

kṛṣṇaḥ: katham iva ?

katham - what?; iva - like.

Krsna: What is it?

vidūṣakaḥ: ahaṁ bahmaṇo mantam abaṭia abaṭia imaṁ āāḍḍhaissam ।

aham - I am; bahmano - a brahmana; mantam - a mantra; avati-a - chanting; imam - Her; a-addha-issam - I shall attract.

Vidusaka: I am a brahmana. By chanting mantras I will bring Her here.

kṛṣṇaḥ: jñātaṁ te brāhmaṇyam । tad ākalaya madanikām ।

jnatam - known; te - of you; brahmanyam - brahminical status; tat - therefore; akalaya - please bring; madanikam - Madanika.

Krsna: I know you are a brahmana. Please call Madanika and bring her here.

(praviśya) madanikā: svasti vatsāya ।

pravisya - enters; svasti - auspiciousness; vatsaya - to the child.

Madanika: (Enters) Auspiciousness to You, child!

kṛṣṇaḥ: (purato'valokya) katham iyaṁ madanikā । (sa-prāśrayam) devi ! svāgataṁ te

puratah - ahead; avalokya - looking; katham - how?; iyam - this; madanika - Madanika; sa - with; prasrayam - respect; devi - O noble lady; svagatam - welcome; te - to you.

Krsna: (Looking ahead) Is this Madanika? (With respect) Noble lady, welcome.[4]

[4] *svāgataṁ te* also means "auspiciousness to you".

madanikā: (sa-smitam) maha-bhāga ! mukha-candra-darśanena ।

sa - with; smitam - a smile; maha - greatly; bhaga - fortunate; mukha - of the face; candra - of the moon; darsanena - by the sight.

Madanika: (Smiling) O fortunate one, the sight of the moon of Your face makes everything auspicious.

vidūṣakaḥ: kusumasara-bbathido amhāṇaṁ pia-bāsso । tā āṇīadu sā jebba goba-kumāriā ।

kusumasara - by Kamadeva; vvathido - agitated; mahanam - our; pi- a - dear; va-asso - friend; ta - therefore; ani-adu - should be brought; sa - She; jevva - certainly; goba-kumari-a - the young gopi girl.

Vidusaka: My dear friend has been wounded by Kamadeva. Therefore please bring that young gopi here.

kṛṣṇaḥ: (sa-lajjam) dhiṁ mūrkha ! maivaṁ bhaṇa ।

sa - with; lajjam - embarrassment; dhik - fie; murkha - fool; ma - don't; evam - in this way; bhana - talk.

Krsna: (Embarrassed) Fool, don't talk in that way!

vidūṣakaḥ: ahme bahmaṇā ujjuā phuḍaṁ jebba bhaṇāmo ।

ahme - we are; bahmana - brahmana; ujju-a - upright; phudam - clearly; jevva - certainly; bhanamo - we speak.

Vidusaka: We are honest brahmanas. We always tell the truth.

madanikā: (sa-smitam) vatsa, api nāma amithyā-vacano'si ।

sa - with; smitam - a smile; vatsa - O child; api nama - it is; amithya - never untruthful; vacanah - words; asi - You are.

Madanika: (Smiling) O child, your words are true.

vidūṣakaḥ: adha iṁ । pekkhadha pekkhadha edāiṁ pauma-pattāiṁ । (iti marmara-patrāṇi darsayati । saṁskṛtam āśritya ।)

adha im - yes certainly; pekkhadha - look!; pekkhadha - look!; eda-im - these; pauma - lotus; patta-im - petals; iti - thus; marmara - dried-up; patrani - petals; darsayati - shows.

Vidusaka: Of course! Look! Look at how these lotus petals have wilted! (He points to them).

Song in Duḥkhi-varāḍī-raga

nalina-vanaṁ vanamālī-kṛte kṛtam ujjhita-kusuma-palāsam ।
pallavam api vṛndāvanam anu kalayasi lalita-vikāsam ।।

nalina - of lotus flowers; vanam - the forest; vanamali - of Krsna who wears a garlnad of forest-flowers; krte - for the sake; krtam - done; ujjhita - abandoned; kusuma - of flowers; palasam - the petals; pallavam - blossoms; api - whether; vrndavanam - Vrndavana forest; anu - following; kalayasi - you see; lalita - charming; vikasam - manifesting.

Do you see how these lotus-flowers and the beautiful forest of Vrindavana are dropping their flower-petals in sympathy for Vanamali?

Refrain

sarale paśyasi kim u na hi kṛṣṇam ।
tvayi nihitāśāṁ galita-vilāsaṁ cātakam iva ghana-tṛṣṇam ।। dhru ।।

sarale - O honest lady; pasyasi - you see; kim - do?; u - indeed; na - not; hi - indeed; krsnam - Krsna; tvayi - in you; nihita - placed; asam - hope; galita - lost; vilasam - charming playful happiness; catakam - a cataka bird; iva - like; ghana - for a cloud; trsnam - thirsting.

O honest lady, do you not see how Krsna has placed all His hopes in you? He is like a joyless cataka bird thirsting for a cloud![5]

vidhum iva vīkṣya vidhuntudam ānaya capalam iti prativelam ।
vadati kathaṁ vada yadi madano hṛdi na vasati viracita-khelam ।।

vidhum - the moon; iva - as if; viksya - seeing; vidhuntudam - the rahu planet; anaya - bring; capalam - restless; iti - thus; prativelam - at every moment; vadati -

[5] The cataka bird drinks only rainwater.

says; katham - how?; vada - speak; yadi - if; madanah - Kamadev; hrdi - in the heart; na - not; vasati - stays; viracita - manifested; khelam - pastimes.

If Kamadeva does not manifest pastimes in His heart, tell me why He, looking at the moon, says, "Bring the restless Rahu planet here!"[6]

gajapati-rudra-mudaṁ tanutām iti rāmānanda-rāya-sugītam ।
nibhṛta-manobhava-viśikha-parābhava-hari-viraheṇa sametam ॥3॥

gajapati - Gajapati; rudra - Maharaja Prataparudra; mudam - the happiness; tanutam - may bring; iti - thus; ramananda-raya - of Ramananda Raya; su - the beautiful; gitam - song; nibhrta - filled; manobhava - of Kamadeva; visikha - by the sharpened arrows; parabhava - defeat; hari - of Hari; virahena - with the feelings of separation from Radha; sametam - endowed.

May Ramananda Raya's beautiful song, which describes Hari's feelings of separation when He was wounded by Kamadeva's sharp arrows, please Gajapati Maharaja Prataparudra.

madanikā: kim etāvatā

kim - how; etavata - so much.

Madanika: Ah, so many feelings!

vidūṣakaḥ: tum pi pia-bāsso jādo jāṇidampi ṇa jāṇāsi tā sāṁ jebba gadua mae āṇidabbā । aham pi ṇisiṭṭhattho dūdo । (iti gantuṁ icchati ।)

tum - You; pi - indeed; pi-a - dear; va-asso - friend; jado - born; janidam - what should be said; pi - even; na - do not; janasi - You know; ta - therefore; sa-am - personally; jevva - indeed; gadu- a - having gone; ma-e - by me; anidavva - She will be brought; aham - I; pi - indeed; nisittha - dispatched; attho - with the message; dudo - a messenger; iti - thus; gantum - to go; icchati - desires.

Vidusakaḥ: Dear friend, You don't know what to say. I will be Your messenger. I will go and bring Her. (He desires to go).

kṛṣṇaḥ: (uttarīye gṛhṇāti ।)

uttariye - the upper garment; grhnati - grasps.

[6] The moon causes suffering to Krishna because He is wounded by Kamadeva, and the planet Rahu is the enemy of the moon and causes a lunar eclipse.

(Krsna grabs him by his clothes).

madanikā: vatsa kṛṣṇa ! kim iti mayy eva gopayasi ?

vatsa - O child; krsna - Krsna; kim - what?; iti - thus; mayi - from me; eva - certainly; gopayasi - conceal.

Madanika: Krsna, child, what are You hiding from me?

kṛṣṇaḥ: devi, kiñcit praṣṭavyāsi ।

devi - O noble lady; kincit - something; prastavya asi - to be inquired.

Krsna: Noble lady, I have something to ask you.

madanikā: viśrabdham abhidhīyatām ।

visrabdham - without fear; abhidhiyatam - say.

Madanika: Tell me without fear.

kṛṣṇaḥ:
tavāsyād etasyā vadana-rucam ākarṇya śaśinaḥ
kṛtāvajñā yasmād ayam api rujaṁ tad vitanutām ।
tad-aṅgenāsaṅgaṁ bhajata iti yo me bahumataḥ
kathaṁ so'pi prāṇair mama malaya-vāto viharati ।।4।।

tava - of you; asyat - form the mouth; etasyah - of Her; vadana - of the face; rucam - the beauty; akarnya - hearing; sasinah - of the moon; krta - done; avajna - the rebuke; yasmat - from which; ayam - this; api - also; rujam - distress; tat - that; vitanutam - brings; tat - of Her; angena - with the body; asangam - touching; bhajatah - attains; iti - thus; yah - which; me - of Me; bahu - greatly; matah - regarded; katham - why?; sah api - that; pranaih - with the life-breath; mama - of Me; malaya - the Malayan; vatah - breeze; viharati - plays.

Krsna: When I heard from your mouth about the beauty of Radha's face, which eclipses the moon, I became agitated. Why does the Malayan breeze, which I respect very much since it touched Her body, now playing with My life-breath?

madanikā: (svagatam) kṛtārthāsmākaṁ manorathena sārdhaṁ rādhikā tad asyā api virahāvasthāṁ prakāśayāmi । (prakāśam) vatsa sāpi lāvaṇya-mātra-śeṣā kalyāṇī । tathā hi,

svagatam - aside; krta-artha - successful; asmakam - of us; manorathena - desire; sardham - with; radhika - Radha; tat - then; asyah - of Her; api - also; viraha - of separation; avastham - the condition; praksayami - I shall reveal; prakasam - openly; vatsa - O child; sa api - She; lavanya-matra-sesa - very beautiful; kalyani - and charming.

Madanika: (Aside) Now Radhika is successful. Now our desires are fulfilled. I will reveal Her feelings of separation. (Openly) Child, She is certainly a most charming and beautiful girl.

śilā-paṭṭe haime tuhima-kiraṇaṁ candana-rasair
iyaṁ tanvī piṣṭā tanum anu vilepaṁ mṛgayate ।
kṣaṇaṁ sthitvā hā hā sarasa-viśinī-pātra-śayane
samuttasthau yāvāṙ jvalati na cirān marmaram idam ।।5।।

tatha hi - furthermore; sila-patte - on a stone slab; haime - golden; tuhina-kiranam - the camphor; candana-rasaih - with sandalwood paste; iyam - this; tanvi - slender; pista - with paste; tanum - body; anu - repeatedly; vilepam - anointed; mrgayate - seeks; ksanam - for a moment; sthitva - staying; ha - ah!; ha - ah!; sarasa - from the pond; visini - lotus; patra - of petals; sayane - on the bed; samuttasthau - rises; yavat - when; jvalati - burns; na - not; cirat - for a long time; marmaram - wilted petals; idam - this.

Although it was anointed with cooling camphor and sandalwood paste grinded in a golden pestle, Ah!, Her slender body immediately burns the lotus petals on Her couch where She rests, and so She must stand up again!

Song in Samatodi-raga

niravadhi-nayana-salila-bhava-sāde ।
patita-kṛṣā paricalati na pāde ।।

niravadhi - limitless; nayana - of the eyes; salila - water; bhava - born; sade - exhaustion; patita - fallen; krsa - very thin; paricalati - moves; na - not; pade - feet.

Exhausted by limitless tears, the emaciated girl cannot move Her feet.

Refrain

mādhava gurutara-manasija-bādhā ।
hari hari katham api jīvati rādhā ।। dhruvam ।।

madhava - O Madhava; gurutara - very strong; manasija - with love; badha - afflicted; hari - ah!; hari - ah!; katham api - somehow or other; jivati - lives; radha - Radha.

O Madhava! Overwhelmed with intense love, Radha somehow remains alive.

nivasasi cetasi katham iva vāmam ।
śiva śiva śamayasi tad api na kāmam ।।

nivasasi - You reside; citasi - in the heart; katham - why?; iva - indeed; vamam - with a contrary nature; siva - ah!; siva - ah!; samayasi - do You pacify; tat api - still; na - not; kamam - the desire.

You live in Her heart. Ah! Ah! Why are You so contrary that You do not fulfill Her desire?

gajapati-rudra-nṛpatim avigītam ।
sukhayatu rāmānanda-su-gītam ।।6।।

gajapati - Gajapati; rudra - Maharaja Prataparudra; nrpatim - the king; avigitam - pure-hearted; sukhayatu - may please; ramananda - of Ramananda Raya; su - the beautiful; gitam - song.

May Ramananda Raya's beautiful song please pure-hearted Gajapati Maharaja Prataparudra.

vidūṣakaḥ: bhodi sāhasiyāo gobiāo honti tti takkemi । jam canda-candanehim aṇulebaṇaṁ maggenti । ahmāṇaṁ pia-bāsso uṇa candaṁ pekkhia diṇāra bia ulūo kahiṁ bi obavārida-sarīro ṇāṇa-jualaṁ muddia ciṭṭhadi । candaṇāṇaṁ bāaṁ pi lambhia siddha-tantaṁ bia bhuaṁgo ido tado osaredi ।

bhavati - to You; sahasiya - bold and forward; gobi-a-o - gopis; honti - are; tti - thus; takkemi - I think; jam - because; canda - camphor; candanehim - and with sandalwood paste; anulebanam - ointment; maggenti - seek; ahmanam - of us; pi-a - the dear; vayasso - friend; una - again; candam - the moon; pekkhi-a - seeing; dina-ara - the sun; vi-a - like; ulu-o - an owl; kahim-bi - somewhere; abavarida - covered; sariro - body; na-ana - of eyes; ju- alam - pair; muddi-a -

covering; citthadi - stands; candananam - of sandalwood; va-am - the breeze; pi - also; lambhi-a - attaining; siddha-tantam - perfection; vi-a - as if; bhu-ango - a snake; ido - here; tado - and there; osarodi - creepers.

Vidusaka: I think this gopi is very bold and reckless to try to anoint Her body with the Malaya Hills and the moon. My dear friend Krsna is very modest and shy. When He sees the moon, He covers His eyes, as if He were an owl gazing at the sun. When the breeze from the Malaya Hills blows His way, Krsna flees as if He were a snake charmed by a mantra.[7]

kṛṣṇaḥ: (svagatam) sādhu bhaṇitam । (prakāśam) dhiṅ mūrkha ! mātivācālo bhava ।

svagatam - aside; sadhu - well; bhanitam - said; prakasam - openly; dhin - fie; murkha - fool; ma - do not; ati - very; vacalah - talkative; bhava - become.

Krsna: (Aside) Well said! (Openly) Fool, don't talk so much!

madanikā: etasya hṛdaya-parīkṣaṇāya kati kati prakāśitā na dharmāḥ ।

etasyah - of Her; hrdaya - of the heart; pariksanaya - for the test; kati kati - how many; prakasitah - manifested; na - not; dharmah - natures.

Madanika: How many things were not shown to test Her heart?

kṛṣṇaḥ: (svagataṁ sāṭaṅkam) api nāma nivṛtteyaṁ mad-abhilāṣataḥ ।

svagatam - arrived; sa - with; atankam - anxiety; api nama - will?; nivrtta - returned; iyam - She; mat - of Me; abhilasatah - according to the desire.

Krsna: (With anxiety) In response to My desire, will She come?

madanikā: tad astu ।

tat - in that way; astu - may it be.

Madanika: So be it.

[7] In verse 5, Madanika used the words "tuhima-kirana" (which means either "camphor" or "the moon"), and "candana" (which means either "sandalwood paste" or "the Malaya Hills"). Madanika intended the meanings camphor and sandalwood paste, but Krsna's friend interprets them to mean "the moon" and "the Malaya Hills". Upset by the moon and the fragrant Malayan breeze, which arouse the desires of young lovers, lovesick Krsna flees from them.

yadā nāsau doṣaṁ gaṇayati gurūṇāṁ kuvacane
na vā toṣaṁ dhatte sarasa-vacane narma-suhṛdām ।
viṣābhaṁ śrī-khaṇḍaṁ kalayati vidhuṁ pāvaka-samaṁ
tad asyās tad vṛttaṁ tvayi gaditum atrāhaṁ agamam ।।7।।

yada - when; na - not; asau - She; dosam - fault; ganayati - considers; gurunam - of Her superiors; ku - harsh; vacane - in the words; na - not; va - or; tosam - happiness; dhatte - places; sa - with; rasa - nectar; vacane - in the words; narma - joking; suhrdam - of Her friends; visa - poison; abham - like; sri-khandam - sandalwood paste; kalayati - sees; vidhum - the moon; pavaka - with fire; samam - equal; tat - this; asyah - of Her; vrttam - the conduct; tvayi - to You; gaditum - to describe; atra - here; aham - I; agamam - have come.

She sees no fault in Her superiors' harsh words, and She is not happy with the nectar joking words of Her playful friends. She sees sandal paste to be like poison, and the moon to be like a blazing fire. I have come here to describe this to You.

kṛṣṇaḥ: (socchvāsam)
tvaṁ ced avañcana-pare smara-vāri-rāśer
uddhartum eṣi tad akāraṇa-vatsalāsi ।
tat keśara-druma-nikuñja-gṛhe prasādya
tām ānayasva naya-kovidatāṁ tanuṣva ।।8।।

sa - with; ucchvasam - a sigh; tvam - you; cet - if; avancana- pare - O honest one; smara - of love; vara-raseh - the ocean; uddhartum - to cross; esi - you go; tat - that; akarana - with motive; vatsala - affectionate; asi - you are; tat - then; kesara - bakula; druma - of trees; nikunja - in the river; grhe - in the cottage; prasadya - pleasing; tam - Her; anayasva - please bring; naya - in bringing; kovidatam - expertise; tanusva - please do.

Krsna: (Sighs with relief) Honest lady, if your affection for Me has no motive, and You wish to help Me cross the ocean of these amorous desires, then please pacify Radha and expertly bring Her to the cottage in this grove of bakula trees.

madanikā: vatsa ! satyam evedam ।

vatsa - O child; satyam - true; eva - certainly; idam - this.

Madanika: Child, I will bring Her.

vidūṣakaḥ: bhodi ujjue ! saccakaṁ jebba edaṁ ettha ahaṁ jebba paḍibhū bahmaṇo ।

bhodi - you; ujju-e - honest; saccakam - in truth; jevva - certainly; edam - this; ettha - in this; aham - I; jevva - certainly; padibhu - guarantee; bahmano - brahmana.

Vidusaka: O honest lady, I, a brahmana, am a witness to your promise!

kṛṣṇaḥ: alam anyathā sambhāvanayā । kuru mat-pratikāram ।

alam - enough; anyatha - otherwise; sambhavanaya - with this idea; kuru'do; mat - of Me; pratikaram - the remedy.

Krsna: Enough of this, cure Me!

madanikā: iyaṁ prasthitāsmi svasti vatsāya । (iti niṣkrāntā ।)

iyam - thus; prasthita asmi - I am going; svasti - auspiciousness; vatsaya - to the child; iti - thus; niskranta - exits.

Madanika: I will go. Auspiciousness to You, child. (Exits)

(tataḥ praviśati saṅketocita-veṣā rādhikā ।)
rādhā: sahi mahavi ! vippalambhidāhmi bhavadīhim ।

tatah - then; pravisati - enters; sanketa - for a lover's rendezvous; ucita - appropiately; vesa - dressed; radhika - Radha; sahi - O friend; mahavi - Madhavi; vippalammidahmi - I am cheated; bhavadihim - by you.

(Dressed appropiately for a lover's rendezvous, Radha enters).
Radha: Friend Madhavi, you have cheated Me.

Song in Kāma-keli-raga

timira-tirohita-saraṇī ।
giriṣu darīṣu mameva hi dharaṇī ।।

timira - by darkness; tirohita - eclipsed; sarani - the path; girisu - on the mountains; darisu - in the caves; mama - of Me; iva - as if; hi - indeed; dharani - the earth.

Darkness hides the path. For Me it is like walking in a mountain cave.

Refrain

cirayati kiṁ sakhi devi ।
vidhir api mayi kim u na hi hita-sevī ।। dhruvam ।।

cirayati - delays; kim - why?; sakhi - O friend; devi - noble Madanika; vidhih - fate; api - also; mayi - to Me; kim - why?; u - indeed; na - not; hi - certainly; hita - auspiciousness; sevi - brings.

Friend, why is the noble lady so late? Why does fate not help Me?

ativahitam atibhīmam ।
viphalam idaṁ kim u gahanam asīmam ।।

ati - very; vahitam - burdensome; ati - very; bhimam - frightened; viphalam - useless; idam - this; kim - whether?; u - indeed; gahanam - impenetrable forest; asimam - boundless.

Does this troublesome, fearful, useless forest have no end?

sukhayatu rudra-gajeśam ।
rāmānanda-rāya-kṛtam aniśam ।।9।।

sukhayatu - may please; rudra - Maharaja Prataparudra; gaja- isam - Gajapati; ramananda-raya - by Ramananda Raya; krtam - done; anisam - day and night.

May this Ramananda Raya's song always please Gajapati Maharaja Prataparudra.

mādhavī: sakhi ! alam anyathā sambhāvanayā । āgatām iva devīm avadhāraya ।

sakhi - O friend; alam - what is the use?; anyatha - otherwise; sambhavanaya - of this idea; agatam - arrived; iva - as if; devim - the noble lady; avadharaya - look!

Madhavi: Friend, why are You afraid? Look! Here comes the noble lady.

(tataḥ praviśati madanikā ।)
madanikā: vatse ! diṣṭyā vardhase ।

tatah - then; pravisati - enters; madanika - Madanika; vatse - O child; distya - by good fortune; vardhase - You increase.

(Madanika enters.)
Madanika: Child, You are fortunate.

rādhā: (sa-harṣocchvāsam) devi ! adha ko tattha buttanto ।

sa - with; harsa - happiness; ucchvasam - a sigh; devi - O noble lady; adha - now; ko - what?; tattha - in this; vuttanto - the news.

Radha: (Sighs with happiness) Noble lady, what is the news?

madanikā: balavati madana-jvare yaḥ syāt ।

balavati - powerful; madana - of love; jvare - in the fire; yah - who; syat - is.

Madanika: Krsna burns in a great fire of love for You.

rādhā: kadhaṁ bia ?

kadham - what?; vi-a - as if.

Radha: How is it?

madanikā:
induṁ nindati candanaṁ vikirati pralambakaṁ muñcati
prāleyāt trasati priyaṁ parijanaṁ nābhāṣate samprati ।
govindas tava viprayoga-vidhuraḥ kiṁ kiṁ na va ceṣṭate
tvat-kuñjodara-talpa-kalpana-paraṁ rādhe tam ārādhaya ।।10।।

indum - the moon; nindati - criticize; candanam - sandalwood paste; vikirati - scatters; pralabakam - garland; muncati - abandons; praleyat - the mist; trasati - fears; priyam - dear; parijanam - friend; no - does not; abhasate - talk; samprati - now; govindah - Krsna; tava - of You; viprayoga - by separation; vidhurah - afflicted; kim - what?; kim - what?; na - not; va - or; cestate - does; tvat - for You; kunja - of the forest-grove; udara - in the middle; talpa - a couch; jalpana - to making; param - devoted; radhe - O Radha; tam - Him; aradhaya - worship.

Madanika: Krsna now rebukes the moon. He throws away His sandal paste. He rejects His flower garland. He fears the mist. He does not talk to His dear friends. What will He not do in the agony of separation from You? Now He is intently preparing a couch for You in the middle of the forest. O Radha, go and worship Him!

(atha nikuñje kṛṣṇaḥ ।)
kṛṣṇaḥ: sakhe kathaṁ cirayati madanikā । (sāṭaṅkam)
iyaṁ tanvī pīna-stana-jaghāna-bharālasa-gatir
vidūre kuñjo'yaṁ mama racita-saṅketa-vasatiḥ ।
svato bhīrur bālā gahanam api ghorāndha-tamasaṁ
kathaṁ kāram sā mām abhisaratu ko me'tra śaraṇam ।।11।।

atha - now; nikunje - in the forest-grove; krsnah - Krsna; sakhe - O friend; katham - why?; cirayati - takes such a long time; madanika - Madanika; sa - with; atankam - anxiety; iyam - this; tanvi - slender girl; pina - swollen; stana - breasts; jaghana - and hips; bhara - burnden; alasa - slow; gatih - gait; vidure - far away; kunjah - grove; ayam - this; mama - by Me; racita - fashioned; sanketa - of the rendezvous; vasatih - residence; svatah - by nature; bhiruh - timid; bala - girl; gahanam - dense forest; api - also; ghora - terrible; andha - blinding; tamasam - darkness; katham karam - how?; sa - She; mam - Me; abhisaratu - will meet; kah - what?; me - of Me; atra - in this; saranam - is the shelter.

(Meanwhile, Krsna in the forest bower...)
Krsna: Friend, why is Madanika so late? (Anxious) Slender Radha walks slowly because Her breasts and hips are so large. The grove I chose for Our meeting is far away. She is a timid girl. This impenetrable forest is filled with fearful, blinding darkness. How will She meet Me here?

(kṣaṇaṁ cintāṁ naṭayitvā dīrgham uṣṇaṁ ca niḥśvasya ।)
kim eṣā matvā mām aparicita-bhāvaṁ vimukhatāṁ
prayātā viśvāsaṁ kim u sahacarī-vāci na gatā ।
atha bhrāntā vartmany ati-timira-bhājīha vipine
na śaktā tanv-aṅgī smara-śara-hatā vā pracalitum ।।12।।

ksanam - for a moment; cintam - anxious reflection; natayitva - representing dramatically; dirgham - long; usnam - warm; ca - and; nihsvasya - sighing; kim - whether?; esa - She; matva - considering; mam - Me; aparicita-bhavam - a stranger; vimukhatam - aversion; prayata - attained; visvasam - faith; kim - whether?; u - indeed; sahacari - of Her friend; vaci - in the words; na - has not; gata - attained; atha - then; bhranta - darkness; bhaji - possessing; iha - in this; vipine - forest; na - not; sakta - able; tanu - slender; angi - with a body; smara - of Kamadev; sara - by the arrows; hata - wounded; va - or; pracalitum - to walk.

(After a moment's anxious reflection, Krsna breathes a long, warm sigh). Is Radha averse to Me, thinking Me a stranger? Does She not believe Her friend's words? Is She lost on the dark forest path, or, being very slender, and being wounded by Kamadeva's arrows, is She unable to walk?

(purato'valokya) aye katham udita-prāyo'yaṁ candraḥ । tathā hi
yathedaṁ kokānāṁ prasaratitaraṁ kāku-virutaṁ
yathā sphītaṁ sphītaṁ bhavati paritaḥ kairava-kulam ।
yathā mūrcchān mūrcchāt pratipatam idaṁ vārija-vanaṁ
tathā śaṅke candraḥ prathama-giri-vīthyaṁ viharati ।।13।।

puratah - ahead; avalokya - looking; aye - O; katham - how is it?; udita - risen; prayah - for the most part; candrah - the moon; tatha hi - furthermore; yatha - just as; idam - this; kokanam - of cakravaka birds; prasaratitaram - goes; kaku - plaintive; virutam - warblings; yatha - just as; sphitam sphitam - fully blossomed; bhavati - is; paritah - everywhere; kairava - of kairava lotus flowers blooming at night; kulam - the community; yatha - just as; murcchat murcchat - repeatedly fainting; pratipatam - repeatedly falling down; idam - this; varija - of day lotus flowers; vanam - forest; tatha - in that way; sanke - I think; candrah - the moon; prathama-giri- vithyam - on the eastern horizon; viharati - enjoys pastimes.

(Looking ahead) Ah! Has the moon almost risen? The cakravaka birds are loudly lamenting, the night lotuses are blossoming wide, and the day lotuses are fainting. I think the moon must now be playing on the eastern horizon.

(sa-khedam)
sakhyā vāci kathañcana pratiyāti bālāndha-kārocite
naiṣā veṣa-bhareṇa vā gatavatī vartmany athārdhe mama ।
asmin śakra-diśaṁ śaśāṅka-hatake sandūṣayaty unmanā
nāgantuṁ na ca gantum adya caturā kiṁ vā kariṣyaty asau ।।14।।

sa - with; khedam - unhappiness; sakhyah - of the gopi; vaci - in the statement; kathancana - something; pratiyati - believing; bala - the girl; andhakara - blinding darkness; ucite - suitable; na - not; esa - She; vesa - of garments and ornaments; bharena - with an abundance; va - or; gatavati - gone; vartmani - on the path; atha - then; ardhe - half; mama - of Me; asmin - when this; sakra- disam - the eastern direction; sasanka - moon; hatake - when the vile; sandusavati - pollutes; unmana - eager; na - not; agantum - to come; na - not; ca - and; gantum - to go; adya - now; catura - the beautiful girl; kim - whether; va - or; karisyati - will do; asau - She.

(Lamented) Perhaps Radha did not believe Her friend's words. Or maybe, burdened by many garments and ornaments, She stopped halfway in the dark forest path leading to Me. As this vile moon pollutes the entire eastern horizon, will this beautiful girl come, or not?

(sa-vinayāñjaliṁ baddhvā)

re pūrva-parvata sakhe kṛpayā mama tvaṁ
tuṅgāny amūni tanu śṛṇga-śatāni kāmam ।
yāte vilocana-pathaṁ śaśini prayāṇo
vighno bhaven mṛga-dṛśo mama jīvite ca ।।15।।

sa - with; vinaya - humbleness; anjalim baddhva - folding palms; re - O; purva-parvata - eastern horizon; sakhe - O friend; krpaya - with mercy; mama - to Me; tvam - You; tungani - lofty; amuni - these; tanu - please extend; srnga - of summits; satani - hundreds; kamam - if you wish; yate - goes; vilocana - of the eyes; patham - to the pathway; sasini - when the moon; prayanah - journey; vighnah - obstacle; bhavet - may be; mrga-drsah - of the doe-eyed girl; mama - of Me; jivite - in the life; ca - also.

(Humbly folding His hands) O mountain on the eastern horizon, O friend, please be merciful to Me! Please expand hundreds of tall peaks! If the moon becomes visible on the eyes' pathway, it will hinder the secret traveling of this doe-eyed girl, who is dear to Me as My life!

vidūṣakaḥ: (karṇaṁ dattvā) bho suṇīadu kiṁ ruṇu ruṇu saddaṁ kuṇai ।

karnam - an ear; datva - giving; bho - O; suni-adu - should be heard; kim - what?; runu runu - "runu runu"; saddam - sound; kuna-i - makes.

Vidusaka: (Giving ear) Listen! What makes this sound "runu-runu"?

(nepathye)
tan-mañjīra-ravaḥ kim eṣa kim u vā bhṛṅgāvalī-nisvanas
tat-kāñcī-raṇitaṁ nu manmathavatāṁ kiṁ sārasānāṁ rutam ।
evaṁ kalpayato vikalpam acirād ālambya sakhyaḥ karaṁ
govindasya nikuñja-keli-sadane bhūṣābhavad rādhikā ।।16।।

nepathye - from behind the scenes; tat - of Her; manjira - of the ankle-bells; ravah - the sound; kim - whether?; esah - this; kim - whether; u - indeed; va - or; bhrnga - of bees; avali - of a swarm; nisvanah - the sound; tat - of Her; kanci - of the bells decorating Her waist; ranitam ranitam - the sound; nu - indeed; manmatha-vatam - amorous; kim - whether?; sarasanam - of the sarasa birds; rutam - the cooing; evam - in this way; kalpayatah - making; vikalpam - a guess; acirat - quickly; alambya - resting; sakhyah - of a gopi-friend; karam - the hand; govindasya - of Govinda; nikunja - in the forest grove; keli - for pastimes; sadane - in the abode; bhusa - an ornament; abhavat - became; radhika - Radha.

A voice from behind the scenes: Krsna guessed, "Is it the sound of Radha's ankle-bells, or the buzzing of bees? Is it the tinkling of Her sash

of bells or the singing of amorous sarasa birds?" Then, entering while holding a friend's hand, Radhika became an ornament decorating Govinda's pastime bower.

Song in Malava-śrī-raga

cikura-taraṅgaka-phena-patalam iva kusumaṁ dadhati kāmam ।
natad-apasavya-dṛśā diśatīva ca nartitum atanum avāmam ।।

cikura - in the hair; tarangaka - of waves; phena - of foam; patalam - a multitude; iva - like; kusumam - flowers; dadhati - places; kamam - as She wishes; natat - dancing; apasavya - contrary; drsa - with the eye; disati - shows; iva - as if; ca - also; nartitum - to dance; atanum - Kamadeva; avamam - intimate.

She lovingly wears a multitude of flowers, that are like foam on the waves of Her hair. With a dancing crooked glance, She manifests playful Kamadeva's dancing.

Refrain

rādhā mādhava-vihārā ।
harim upagacchati maṭhara-pada-gati-laghu-laghu-taralita-hārā ।। dhru ।।

radha - Radha; madhava - with Madhava; vihara - enjoys transcendental pastimes; harim - Hari; upagacchati - approaches; mathara - slow; pada-gati - steps; laghu-laghu - gently; taralita - moving; hara - whose necklace.

Her necklace gently swaying, sweetly playful Radha approaches Hari with graceful, slow steps.

śaṅkita-lajjita-rasa-bhara-cañcala-madhura-dṛg-anta-lavena ।
madhu-mathanaṁ prati samupaharantī kuvalaya-dāma-rasena ।।

sankita - with fear; lajjita - shyness; rasa - mellows; bhara - abundance; cancala - restless; madhura - sweet; drk - of the eyes; anta - from the corner; lavena - with a fraction; madhu-mathanam - Krsna, who churns the sweetness (whose sweetness shames spring and honey); prati - to; samupaharanti - giving; kuvalaya - of lotus flowers; dama - a garland; rasena - sweetly.

With a charming and restless sidelong glance, filled with fear and shyness, Radha gives Krsna, whose sweetness shames spring and honey, a charming garland of blue lotus flowers.

gajapati-rudra-narādhipam adhunātana-madanaṁ madhureṇa ।
rāmānanda-rāya-kavi-bhaṇitaṁ sukhayatu rasa-visareṇa ।।17।।

gajapati - Gajapati; rudra - Prataparudra; nara-adhipam - king; adhuna - now; atana - manifest; madanam - amorous pastimes; madhurena - sweet; ramananda-raya - Ramananda Raya; kavi - by the poet; bhanitam - spoken; sukhayatu - may please; rasa - of nectar; visarena - with an abundance.

May the poet Ramananda Raya's description of these amorous pastimes delight Gajapati Maharaja Prataparudra with its sweet nectar.

vidūṣakaḥ: (purato'valokya) bho bāssa ! amhehiṁ jidaṁ esā tattha-bhodī āacchadi tti lakkhīadi ।

puratah - ahead; avalokya - looking; bho - O; va-assa - friend; amhehim - we are; jida - victorious; esa - this; tattha - there; bhodi - noble lady; a-acchadi - comes; tti - thus; lakkhi-adi - is seen.

Vidusaka: (Looking ahead) O friend, we are victorious! I see the noble lady coming here.

(tataḥ praviśati madanikā ।)
madanikā: vatsau sampannaś cireṇa suhṛdāṁ manorathaḥ । tan mām anumanyasva sthānāntara-vāsa-gamanāya ।

tatah - then; pravisati - enters; madanika - Madanika; vatsau - O children; sampannah - fulfilled; cirena - after a long time; suhrdam - of friends; manorathah - the desire; tat - therefore; mam - me; anumanyasva - please permit; sthana - place; antara - different; gamanaya - to go.

(Enter Madanika.)
Madanika: O children, after a long time, the desire of my dear friends is now fulfilled. Pleas give me permission to go to another place.

vidūṣakaḥ: mam pi niuṁjāntara-vāsa-gamaṇassa ।

mam - of me; pi - also; ni-unja - the grove; antara - within; vasa - residence; gamanassa - going.

Vidusaka: I will also go to another forest.

(iti niṣkrāntaḥ sarve ।)

iti - thus; niskrantah - exit; sarve - all.

(Everyone exits).

rādhā-saṅgama-nāmā pañcamo'ṅkaḥ

Act Five

Radha-sangama
Radha's Company

(tataḥ praviśati śaśimukhī |)
śaśimukhī: ae ajja niuñje kallāṇāhi-nivesāṇaṁ ko buttanto tti ṇa jāṇīadi | tā deīṁ aṇu saria jāṇissam | (purato'valokya) ae kadhaṁ esā niddā-mūlida-loaṇā lahu lahu idha jebba āacchadi |

tatah - then; pravisati - enters; sasimukhi - Sasimukhi; a-e - O; ajja - now; ni-unje - in this forest-grove; kallana- ahinivesanam - of the auspicious divine couple; ko - what?; vuttanto - news; tti - thus; na - not; jani-adi - is known; ta - therefore; de-im - noble Madanika; anu sari-a - having approached; janissam - will inform; puratah - ahead; avalokya - looking; a-e - O; kadham - how is it?; nidda - from sleep; mu-ulida - budding; lo-ana - whose eyes; lahu lahu - slowly; idha - here; jevva - certainly; a- acchadi - comes.

(Enter Sasimukhi.)
Sasimukhi: Ah! What is the news of the auspicious divine couple's pastimes in the forest? I don't know. I will find noble Madanika. She will tell me. (Looks ahead) Ah! Is this Madanika, her eyes half-closed in sleep, slowly coming here?

(saṁskṛtam āśritya)
svairaṁ svairaṁ katham api dṛśau manda-niṣpanda tāre
vinyasyanti śithilita-bhuja-dvandva-sannāmitāṁśā |
manda-nyāsa-skhalita-caraṇā vyasta-manjīra-ghoṣā
devī nidrākulatara-tanur modam āviṣkaroti ||1||

sankrtam - of Sanskrit; asritya - taking shelter; svairam svairam - slowly; katham api - with difficulty; drsau - eyes; manda- nispanda - unmoving; tare - eyes; vinyasyanti - placing; sithila - slackened; bhuja - of arms; dvandva - pair; sannamita - drooping; amsa - shoulders; manda - slowly; nyasa - placing; skhalita - faltering; carana - steps; vyasta - irregular; manjira - of ankle- bells; ghosa - sound; devi - noble Madanika; nidra - with sleepiness; akulatara - very agitated; tanuh - whose form; modam - delight; aviskaroti - manifests.

With blankly staring, motionless eyes, slackened arms, drooping shoulders, slow, faltering steps, and irregularly tinkling ankle-bells, the

sleepy noble lady brings me great delight.

Song in Sukha-sindhuḍā-raga

dara-mukulāruṇa-locanam ānana iha gata-kānti-vikāśe ।
kamalam ivāruṇam uṣasi vidhāv anubimbitam ambu-sakāśe ।।

dara - mukula - half-closed; aruna - reddish; locanam - eyes; anane - on the face; iha - here; gata - gone; kanti - of luster; vikase - manifestations; kamalam - lotus flower; iva - like; arunam - red; usasi - at sunrise; vidhau - in the moon; anubimbitam - reflected; ambu-sakase - in the water.

Her half-closed, lusterless red eyes are like red lotus flowers at sunrise, reflected, along with the moon, in the water.

kim idam iyaṁ praviśantī ।
bhajati mano mama rati-viratāv iva vanitā kāpi calantī ।। dhruvam ।।

kim - how is?; idam - this; iyam - she; pravisanti - entering; bhajati - attains; manah - heart; mama - my; rati - amorous pastimes; viratau - stopped; iva - like; vanita - woman; ka api - a certain; calanti' walking.

How is, now that the amorous pastimes are over, that this lady walking here fills my heart with bliss?

śithila-bhujā-mṛdu-raṇita-kanaka-maṇi-kaṅkaṇaṁ idam anuvāram ।
visakala-pāda-niveśa-nivārita-nūpura-lalita-vihāram ।।

sithila - slackened; bhuja - whose arms; mrdu - softly; ranita - sounding; kanaka - golden; mani - jewelled; kankanam - bracelets; idam - this; anuvaram - repeatedly; visa - lotus stem; kala - gentle; pada - step; nivesa - entrance; nivarita - stopped; nupura - of the ankle-bells; lalita - charming; viharam - pastimes.

The golden jewelled bracelets on her slackened arms tinkle softly. The anklets on her slowly moving lotus-stem feet have stopped their charming pastimes.

gajapati-rudra-narādhipa-hṛdaye mudam idam ātanuteti ।
rāmānanda-rāya-kavi-bhaṇitaṁ vilasati rasika-jane'ti ।।2।।

gajapati - Gajapati; rudra - Prataparudra; naradhipa - of the king; hrdaye - in the heart; mudam - delight; idam - this; atanuta - brings; iti - thus; ramananda-raya - Ramananda Raya; kavi - by the poet; bhanitam - spoken; vilasati - shines

splendidly; rasika-jane - in the exalted devotees expert in relishing transcendental mellows; ati - greatly.

This song spoken by the poet Ramananda Raya delights the Gajapati Maharaja Prataparudra's heart, and enjoys the great devotees expert in relishing transcendental mellows.

(tataḥ praviśati yathokta-veṣā) madanikā (cakṣuṣi vimṛjya purato'valokya):
aho ramaṇīyatā vasanta-yāminī-pariṇāmasya । tathā hi –

tatah - then; pravisati - enters; yatha - as; ukta - described; madanika - Madanika; caksusi - eyes; vimrjya - rubbing; puratah - ahead; avalokya - looking; aho - ah!; ramaniyata - the beauty; vasanta - springtime; yamini - of night; parinamasya - of the transformation; tatha hi - furthermore.

(Enter, as described, Madanika. She rubs her eyes and looks ahead.)
Madanika: Ah, the beauty of this springtime night!

ito mandaṁ mandaṁ sarasija-vanī-vāta-laharī
tataś cūtāsvāda-pramudita-pikānāṁ kalakalaḥ ।
kvacit phullāṁ vallīm anu madhukarāṇāṁ svara-kathā
kutaścit kokānāṁ mṛdu-madhuram ānanda-lapitam ।।3।।

itah - thus; mandam mandam - very gently; sarasija - of lotus flowers; vani - forest; vata - breeze; lahari - waves; tatah - then; cuta - mangoes; asvada - from tasting; pramudita - jubilant; pikanam - of cuckoos; kala-kalah - sweet cooing; kvacit - somewhere; phullam - blossoming; vallim - creeper; anu - following; madhukaranam - of bees; svara-katha - humming; kutascit - somewhere; kokanam - of cakravaka birds; mrdu - gentle; madhuram - sweet; ananda - of bliss; lapitam - words.

A breeze very gently blows over the lotus flowers and the Yamuna's waves. Happy by eating mangoes, the cuckoos chirp sweetly. Somewhere the bumble-bees hum in the blossoming vines, and somewhere the cakravaka birds happily and sweetly talk.

(dvi-trāṇi padāni parikramya ānandam abhinīya ।)
uddāma-smara-cāturī-paricayād anyonya-rāgād imāṁ
rātriṁ jāgaritāni sadmani yuva-dvandvāni yac cerate ।
tat teṣām śvasitānilena tulanām āsādayiṣyann iva
pronmīlat-kamalāvalīṣu valate śrīkhanda-vīthi-marut ।।4।।

dvi - two; trani - or three; padani - steps; panikramya - taking; anandam - bliss; abhiniya - representing dramatically; uddama - passionate; smara - in loving affairs; caturi - expertise; paricayat - because of an abundance; anyonya - mutual; ragat - because of love; imam - this; ratrim - for the night; jagaritani - awake; sadmani - in homes; yuva-dvandvani - young couples; yat - which; cerate - go; tat - that; tesam - of them; svasita - of sighs; anilena - with the breeze; tulanam - similarly; asadayisyan - on the verge of attaining; iva - as if; pronmilat - blossoming; kamala - of lotus flowers; avalisu - among the hosts; valate - goes; srikhada- vithi-marut - the sandalwood-scented breeze from the Malaya Hills.

(She takes two or three steps and then becomes filled with happiness.) The sandalwood-scented breeze blowing over the blossoming lotus flowers is almost like the sighs of young couple who out of love for each other and out of great skill in enjoying passionate pastimes, stay awake at night in their homes.

(purato'valokya sa-vismayam ।)
cakita-cakitaṁ kvāpi kvāpi pramoda-nirantaraṁ
kvacana vanitākuṇṭhotkaṇṭhaṁ nidhāya vilocane ।
kalayati tathāvasthām eṣā rathāṅga-kuṭumbinī
bhavati na yayā cāntevāsī vidagdha-vadhū-janaḥ ।।5।।

puratah - ahead; avalokya - looking; sa - with; vismayam - wonder; cakita - with fear; cakitam - trembling; kvapi - somewhere; kvapi - somewhere; pramoda - happiness; nirantaram - uninterrupted; kvacana - somewhere; vanita - girl; akuntha - intense; utkantham - longing; nidhaya - placing; vilocane - in the eye; kalayati - sees; tatha - in that way; avastham - the condition; esa - she; rathanga-kutumbini - the cakravaka bird; bhavati - is; na - not; yaya - by whom; cantevasi - a disciple; vidagdha - expert; vadhu-janah - girls.

(Looking ahead, she becomes struck with wonder.)
Sometimes the female cakravaka bird trembles with fear. Sometimes it is filled with happiness. Sometimes it gazes with amorous longings. These intelligent girls are not like them.[8]

(kṣaṇam anyato gatvā sāścaryam) aye ! ati-ramaṇīyam idaṁ vartate । tathā hi –

[8] Cakravaka couples separate in the evening and meet at sunrise. They remain apart throughout the night.

ksanam - for a moment; anyatah - in another direction; gatva - going; sa - with; ascarayam - wonder; aye - O!; ati - very; ramaniyam - beautiful; idam - this; vartate - is; tatha hi - furthermore.

(After a moment she changes direction, and then becomes struck with wonder) Ah! This is so beautiful!

unmīlat-kamalodare madhu-bhare dṛṣṭvānubimbaṁ nijaṁ
manvānā dayitaṁ kathañcid adhunā notkaṇṭhayā dhāvati ।
utkaṇṭhopanataṁ punaḥ sahacaraṁ dṛṣṭvā vilakṣā muhur
na sthātuṁ na ca gantum atra caturā bhṛṅgī ciraṁ bhrāmyati ।।6।।

unmilat - blossoming; kamala - lotus flower; udare - within; madhu - of honey; bhare - an abundance; drstva - seeing; anubimbam - reflection; nijam - own; manvana - thinking; dayitam - her lover; kathancit - somehow; adhuna - now; na - does not; untkanthaya - with amorous longings; dhavati - go away; utkantha - with longing; upanatam - approached; punah - again; sahacaram - friend; drstva - seeing; vilaksa - embarrassment; muhuh - for a moment; na - not; sthatum - to stay; na - not; ca - and; gantum - to go; atra - here; catura - beautiful; bhrngi - bumble-bee; ciram - for a long time; bhramyati - wanders.

Seeing her own reflection in a honey-filled blossoming lotus flower, a beautiful bee girl thinks it is her beloved and, filled with amorous longings, does not fly away. Then, her passionate lover comes. Seeing him, she becomes embarrassed and, not knowing whether to go or to stay, is bewildered for a long time.

śaśimukhī: iyam ati-prābhātika-ramaṇīyakāhṛta-cittatayā na mām avalokayati । tad upaṣrtya vande । (ity upaṣrtya) devi ! vandyase ।

iyam - she; ati - great; prabhatika - of the morning; ramaniyaka - by the beauty; ahrta - taken; cittataya - because her consciousness; na - not; mam - me; avalokayati - sees; tat - then; upasrtya - approaching; vande - I shall offer obeisances; iti - thus; upasrtya - approaching; devi - O noble lady; vandyase - obeisances are offered to you.

Sasimukhi: Her heart taken by the morning beauty, she does not see me. I will go to her and offer my obeisances. (Approaching) Noble lady, I offer my respectful obeisances to you.

madanikā: kathaṁ śaśimukhi vatse me ciram anya-cittatayā nāvadhāritāsi ?

katham - why; sasimukhi - O Sasimukhi; vatse - O child; me - me; ciram - for a long time; anya - elsewhere; cittataya - with consciousness; na - not; avadharita asi - you saw.

Madanika: Sasimukhi! Child, my thoughts were elsewhere. I did not see you.

śaśimukhī: devi kathaṁ nidrākulām iva bhagavatīṁ tarkayāmi ।

devi - O noble lady; katham - why?; nidra - by sleep; akulam - afflicted; iva - as if; bhagavatim - the noble lady; tarkayami - I think.

Sasimukhi: Noble lady, I think you were overcome by sleep.

madanikā: vatse ! iveti kathaṁ tathaiva ?

vatse - O child; iva - as if; iti - thus; katham - why?; tatha - in that way; eva - certainly.

Madanika: O child, do you think so?

śaśimukhī: atha katham iva

atha - now; katham iva - I should like to know.

Sasimukhi: Tell me everything.

madanikā:
rādhā-madhavayor adya
nikuñjam adhitiṣṭhitoḥ ।
tat tat kutukita-lokān
niśeyam ativāhitā ।।7।।

radha-madhavayor - Radha and Madhava; adya - now; nikunjam - in the bower; adhitisthatoh - staying; tat-tat - various; kutukita - curious; lokan - from seeing; nisa - night; iyam - this; ati-vahita - was passed.

Madanika: I spent the night eagerly watching Radha and Madhava in the forest bower.

śaśimukhī: atha kīdṛśas tatratyo vṛttāntaḥ ?

atha - then; kidrsah - like what?; tatratyah - there; vrttantah - the news.

Sasimukhi: What happened there?

madanikā: śṛṇu । (nayane pramṛjya) vatse ! jānāsi nikuñja-praveṣāvadhi ।

srnu - listen; nayane - eyes; pramrjya - wiping; vatse - O child; janasi - you know; nikunja - of the bower; pravesa - of the entrance; avadhi - up until.

Madanika: Listen. (Rubbing her eyes) Child, you know what happened up to the time They entered the forest bower.

śaśimukhī: adha kim ।

adha kim - certainly.

Sasimukhi: Yes.

madanikā: tad-anantaram,
yaḥ stambho mura-vidvisaḥ samabhavat tenapi mano-
mādhyasthyaṁ pariśaṅkate bhaya-mano-janma-trapā-nirbharam ।
kāmeṣu-vraja-pakṣa-vāta-visara-prāptodayo na kṣaṇād
aśvāsaṁ hariṇī-dṛśo vitanute tasya prakampo yadi ।।8।।

tat - that; anantaram - after; yah - who; stambhah - stunned; mura-vidvisah - Krsna, who violently surround with His arms, thirsty for embracing; samabhavat - became; tena - by this; api - also; tasyah - of Her; manah - of the heart; madhyasthyam - indifference; parisankate - fears; bhaya - fear; manojanma - of Kamadev; trapa - of embarrassment; nirbharam - abundance; kama - of Kamadev; isu - of arrows; vraja - host; paksa- vata - hurricanes; visara - abundance; prapta - attained; udayah - arisal; na - not; ksanat - for a moment; asvasam - sighing; harini-drsah - of the doe-eyed girl; vitanute - creates; tasya - of Him; prakampah - trembling; yadi - if.

Madanika: Atfter that Krsna became stunned. Then, afraid that Radha's anxiety and shyness would make Her indifferent to His advances, trembling, He showered a hurricane of Kamadeva's arrows on Her, and doe-eyed Radha calmed down.

śaśimukhī: priyaṁ me priyaṁ kṛtārthāsmi ।

priyam - pleased; me - my; priyam - beloved; krta-artha - succesful; asmi - I am.

Sasimukhi: If He is pleased, then I'm successful.

madanikā: itaḥ param api suhṛdāṁ kṛtārthatā ।

itah - in this way; param - then; api - also; suhrdam - of the gopi-friends; krta-arthata - success.

Madanika: That is the success of all our gopi friends.

śaśimukhī: api nāma dṛṣṭaṁ devyā anyad api ।

api nama - whether?; drstam - seen; devya - by the noble lady; anyat - some other gopi; api - also.

Sasimukhi: Did you see any other gopis there?

madanikā: samastam eva ।

samastam - all; eva - certainly.

Madanika: All of them.

śaśimukhī: tatas tataḥ ।

tatas - there; tatah - then.

Sasimukhi: When that happened?

madanikā: vatse !
sāśaṅkaṁ sa-manobhava-prahasitaṁ sāpatrapaṁ sa-smayaṁ
sāsūyaṁ sa-manoharātmaka-padaṁ sa-prema sotkaṇṭhitam ।
rādhāyā madhusūdanasya ca tadā kuñje tadāsīd rataṁ
yenāsīn madano'pi vismaya-rasa-snigdhāntaro nirbharam ।।9।।

vatse - O child; sa - with; asankam - fear; sa - with; manobhava - amorous; prahasitam - smiles and laughter; sa - with; apatrapam - shyness; sa - with; manohara-atmaka-padam - amorous passion; sa - with; prema - affection; sa - with; utkanthitam - longing; radhayah - of Radha; madhu-sudanasya - of Madhusudana; ca - and; tada - then; kunje - in the forest-grove; tada - then; asit - was; ratam - amorous pastimes; yena - by which; asit - was; madanah - Kamadev; api - even; vismaya - of astonishment; rasa - with the nectar; snigdha - anointed; antarah - within the heart; nirbharam - greatly.

Madanika: Child, in that grove Radha and Madhusudana then enjoyed amorous pastimes filled with charming smiles and laughter, shyness,

wonder, envy, doubt, affection, and passionate desires and longings, pastimes that anointed Kamadeva's heart with the nectar of wonder!

Song in Ahīra-raga

mṛdu-mañjīra-ravānugataṁ gatam anayā śayana-samīpam ।
madhuripunāpi padāni kiyanty api calitaṁ kiyad anurūpam ।।

mrdu - gentle; manjitra - of ankle-bells; rava - the sound; anugatam - followed; gatam - gone; anaya - by Him; sayana - the bed; samipam - near; madhu-ripuna - by Madhuripu, Krsna, whose sweetness shames honey; api - even; padani - steps; kiyanti - how many; api - even; calitam - walked; kiyat - like what?; anurupam - resembling.

How many steps did Krsna take as He followed the gentle tinkling of Radha's anklets to the bed? What were Their pastimes together like?

Refrain

śaśimukhī kiṁ tava bata kathayāmi ।
rādhā-mādhava-keli-bharād aham adbhutam akalayāmi ।। dhruvam ।।

sasimukhi - O Sasimukhi; kim - what?; tava - to you; bata - indeed; kathayami - shall I say; radha - of Radha; madhava - and Madhava; keli - of pastimes; bharat - from abundance; aham - I; adbhutam - wonder; akalayami - see.

O Sasimukhi, what will I say to you? Radha and Madhava's pastimes have filled me with wonder!

militam idaṁ kila tanu-yugalaṁ punar āpa na kañcana bhedam ।
viṣama-śarāśuga-kīlitam iva sakhi galita-cirantana-khedam ।।

militam - met; idam - this; kila - indeed; tanu - of bodies; yugalam - pair; punah - again; apa - attained; na - not; kancana - something; bhedam - separation; visamasara - of Kamadev; asuga - by the arrows; kilitam - pierced; iva - as if; sakhi - O friend; galita - lost; cirantana - long-standing; khedam - sufferings.

Their two bodies have met and now They cannot be separated. Kamadeva's arrows have destroyed all Their long sufferings.

nakhara-radāvali-khaṇḍitam api guru-niḥśvasitāyata-bhītam ।
rudra-gajādhipa-mudam ātanutāṁ rāmānanda-rāya-sugītam ।।10।।

nakhara - of nails; rada - and teeth; avali - by the rows; khanditam - wounded; api - even; guru - deep; nihsvasitaya - with sighs; bhitam - fearful; rudra - Prapaparudra; gajadhipa - Gajapati; mudam - delight; atanutam - may bring; ramananda-raya - of Ramananda Raya; su - the beautiful; gitam - song.

Radha and Krsna wounded each other with Their nails and teeth. They breathed deep, fearful sighs. May Ramananda Raya's beautiful song please Gajapati Maharaja Prataparudra.

śaśimukhī: devi ! asambadddham ivedaṁ pratibhāti mām ।

devi - O noble lady; asambaddham - disconnected; iva - as if; idam - this narrative; pratibhati - appears; mam - to me.

Sasimukhi: O noble lady, I don't understand.

madanikā: katham iva ?

katham - what?; iva - exactly.

Madanika: What exactly?

śaśimukhī: tayoḥ katham īdṛśaṁ saurata-kauśalaṁ jātam ।

tayoh - of them; katham - how is it?; idrsam - like this; saurata - of conjugal pastimes; kausala - expectness; jatam - born.

Sasimukhi: How did They become so expert in amorous pastimes?

madanikā: ayi sarale !
upadiśati gurur guru-prayatnāt
tad api ca kāla-vaśāt prayāti pākam ।
iti kila niyatāḥ samasta-vidyāḥ
surata-kalāḥ svata eva sambhavanti ।।11।।

ayi - O; sarale - honest girl; upadisati - teaches; guruh - the teacher; guru - with great; prayatnat - endeavor; tat api - still; kila - indeed; niyatah - attempted; samasta - all; vidyah - branches of knowledge; surata - in conjugal pastimes; kalah - expertness; svatah - spontaneously; eva - certainly; sambhavanti - become manifested.

Madanika: O honest, simple girl, when a teacher diligently teaches, then, in time, all things are learned. The arts of love, however, spontaneously

appear of their own accord.

atrāntare surata-keli-kalāsu tāsu
prāyeṇa śikṣita ivaiṣa śaśī cireṇa ।
yogyaṁ tataḥ kim api kartum iva prakāmaṁ
saṁsevate sma caramāṁ diśam ādareṇa ।।12।।

atra - here; antare - in this; surata - conjugal; keli - of pastimes; kalasu - in the arts; tasu - in them; prayena - for the most part; siksitah - instructed; iva - as if; esah - this; sasi - moon; cirena - for a long time; yogyam - what is suitable; tatah - them; kim api - something; kartum - to do; iva - as if; prakamam - voluntarily; samsevate sma - served; caramam disam - the western horizon; adarena - with respect.

Lingering on the western horizon, the moon spent a very long time carefully and respectfully teaching Them the arts of amorous pastimes.

śaśimukhī: samprati ca kalyāṇinoḥ –
abhimata-surata-pramoda-laksmī-
paricaya-nirvṛtim āyatoś cireṇa ।
nakha-pada-daśanāṅka-cāru-bhūṣā-
lalitatamaṁ vapur īkṣituṁ mano me ।।13।।

smaprati - now; ca - also; kalyaninoh - of the beautiful divine couple; abhimata - pleasant; surata - of conjugal pastimes; pramoda - of the bliss; laksmi - of opulences; paricaya - the abundance; nirvrtim - the happiness; ayatoh - attained; cirena - for a long time; nakha-pada - of fingernail scratch-marks; dasana - of teeth; anka - marks; caru - beautiful; bhusa - with ornaments; lalita-tamam - most charming; vapuh - form; iksitum - to see; manah - heart; me - my.

Sasimukhi: My heart yearns to see Radha and Krsna, gracefully decorated with bites and scratches, and who for a long time tasted the intense happiness of amorous pastimes.

(tataḥ praviśati satvarā rādhikā katicid dūre kṛṣṇaś ca ।)
rādhā: (purato'valokya) āpasannāiṁ diśāṁ muhāīṁ । tā kadhaṁ obārida-sarīrā gamissam । (satvaraṁ dvi-trāṇi padāni parikramya valita-grīvam avalokate ।)

tatah - then; pravisati - enters; sa - with; tvara - haste; radhika - Radha; katicit - somewhat; dure - far away; krsnah - Krsna; ca - also; puratah - ahead; avalokya - looking; apasanna-im - somewhat clear; disam - the direction; muha-im - faces; ta - therefore; kadham - how?; obarida - concealed; sarira - body; gamissam - I

may go; sa - with; tvaram - haste; dvi - two; trani - or three; padani - steps; parikramya - walking; valita - tilted; grivam - with the neck; avalokate - looks.

(Radha hastily enters. Krsna is a little behind Her).
Radha: (Looks ahead) All directions are clear and well-lit. How can I walk remaining hidden? (She takes two or three quick steps, tilts Her neck, and looks ahead.)

kṛṣṇaḥ: (kṣaṇaṁ nirvarṇya) aho bhaya-manmatha-saṁvalanā mṛgākṣī ।
dvi-trāṇy eva padāni gacchati javād dvi-trāṇi mandaṁ punas
trāsotkampam athāpi paśyati diśaḥ sākūṭam etāḥ punaḥ ।
yo na syād api gocare nayanayor nediṣṭam etaṁ janaṁ
sampraty eti pade pade vyavahitaṁ māṁ antike'pi priyā ॥14॥

ksanam - for a moment; nirvanya - silent; aho - ah!; bhaya - fear; manmatha - and amorous desires; samvalana - mixed; mrga-aksi - the doe-eyed girl; dvi - two; trani - or three; eva - certainly; padani - steps; gacchati - slowly; punah - again; trasa - with fear; utkampam - trembling; atha api - still; pasyati - looks; disah - in all directions; sa - with; akutam - intenstness; etah - they; punah - again; yah - who; na - not; syat - may be; api - even; gocare - in the range of perception; nayanayoh - of the eyes; nedistam - near; etam - this; janam - person; samprati - now; eti - goes; pade pade - step by step; vyavahitam - separated; mam - Me; antike - near; api - even; priya - beloved.

Krsna: (After a moment's silence) this doe-eyed girl is filled with both fear and amorous desire. She takes two or three quick steps and then two or three slow ones. She trembles in fear and then intently gazes in all directions. When no other person is in the field of Her vision, step by step She comes to Me.

rādhā: (punaḥ satvaraṁ parikrāmati ।)

punah - again; sa - with; tvaram - speed; parikramati - walks.

(Radha walks quickly.)

madanikā: vatse ! paśya paśya purato rādhikāṁ katicid dūre mādhavaṁ ca ।
iyaṁ hi
na vyālād api sambibheti puratāḥ sthāṇor yathā dūrato
nodvignā kari-garjitād api yathā kākāvalī-niḥsvanāt ।
naiveyaṁ timire'pi muhyatitaraṁ kāmaṁ prakāśe yathā
tan manye virahe'pi naiva vidhurā kāntasya yoge yathā ॥15॥

vatse - O child; pasya - look!; pasya - look!; puratah - ahead; radhikam - Radha; katicit - a certain; dure - distance away; madhavam - Madhava; ca - and; iyam hi - furthermore; na - not; vyalat - because of a snake; api - even; sambibheti - fears; puratah - ahead; sthanoh - an immoveable trees; yatha - as; duratah - far away; na - not; udvigna - agitated; kari - of a lion; garjitat - from the roaring; api - even; yatha - as; kaka - of crows; avali - from the multitude; nihsvanat - from the sounds; na - not; eva - certainly; iyam - She; timire - in the darkness; api - even; muhyatitaram - becomes bewildered; kamam - love; prakase - in the shining; yatha - just as; tat - this; manye - I think; virahe - in separation; api - even; na - not; eva - certainly; vidhura - agitated; kantasya - of Her lover; yoge - in meeting; yatha - as.

Madanika: Child, look! Look! Here is Radha and, a little apart from Her, Madhava. She does not fear the snake before her as She does that tree far away. She is not disturbed by a lion's roar as She is by a crow's cawing. The darkness does not bewilder Her as does the light. I think She is not so agitated in separation as She is in Her lover's company.

Song in Lalita-raga

abhimata-gāḍha-manoratha-samucita-ratipati-samara-viśeṣe ।
vijaya-parajaya-paricaya-vimuṣita-cetasi valad-abhilāṣe ।।

abhimata - cherished; gadha - strong; manoratha - desire; samucita - suitable; ratipati - amorous; samara - battle; visese - specific; vijaya - victory; parajaya - defeat; paricaya - awareness; vimusita - stolen; cetasi - in the heart; valat - moving; abhilase - desire.

She yearns for the playful battle of passionate amorous pastimes. Her mind is fascinated by the prospects of victory or defeat.

lulita-manohara-deha ।
kathayati paricayam iyam ati-nipuṇaṁ mṛdu-pada-kamala-laveha ।।

lulita - trembling; manohara - beautiful; deha - body; kathayati - says; paricayam - greatly; iyam - She; ati - very; nipunam - expertly; mrdu - gentle; pada - steps; kamala - lotus; lava - slight; iha - endeavor.

Radha's charming body trembles. The steps of Her small, soft lotus feet speak with great eloquence.

kusuma-śarāsana-śara-nikara-dhvani-maṇita -manohara-ghoṣe ।
guṇa-paripāṭitayā parikalpita-nakha-daśana-kṣata-doṣe ।।

kusuma-sara-asana - of Kamadeva; sara - of the arrows; nikara - of the host; dhvani - the sound; manita - amorous cooing; manohara - beautiful; ghose - sounds; guna - of good qualities; paripatitaya - as a series; parikalpita - considered; nakha - of nails; dasana - and teeth; ksata - of wounds; dose - the defect.

Her charming amorous cooing is the sound of a host of arrows from Kamadeva's bow, and the fault of wounds from nails and teeth on Her body are counted as good qualities.

gajapati-rudra-narādhipa-vidite rasika-janāhita-toṣe ।
rāmānanda-rāya-kavi-bhaṇite hṛdayaṁ kuruta vidoṣe ।।16।।

gajapati - Gajapati; rudra - Prataparudra; nara-adhipa - king; vidite - known; rasika-jana - to the exalted devotees expert in relishing transcendentla mellows; ahita - given; tose - pleasure; ramananda-raya - Ramananda Raya; kavi - by the poet; bhanite - spoken; hrdayam - the heart; kuruta - do; vidose - pure.

Please place your heart in the poet Ramananda Raya's faultless words, which are heard by Gajapati Maharaja Prataparudra, and which delight those who know how to taste nectar.

tad atibhaya-katareyaṁ vatsā । tad upaṣṛtya sambhāvayāmās tāvad enām ।
(ity upaṣṛtya) vatse svāgataṁ te ।

tat - therefore; ati - great; bhaya - with fear; katara - distressed; iyam - this; vatsa - child; tat - therefore; upasrtya - approaching; sambhavayamah - let us approach; tavat - then; enam - Her; iti - thus; upasrtya - approaching; vatse - O child; avagatam - welcome; te - to You.

Madanika: This girl is very afraid. Let us go to Her. (Approaching) Child, welcome.

rādhā: (sa-sambhramam avalokya) atra kadhaṁ esā deī । (sa-lajjaṁ vandate ।)

sa - with; samabhramam - fear; avalokya - looking; atra - here; kadham - how?; esa - this; de-i - the noble lady; sa - with; lajjam - embarrassment; vandate - offers respectful obeisances.

Radha: (Anxiously looks) Who is it? Ah, it is the noble lady. (Shyly, Radha offers respectful obeisances).

(nepathye kalakalaḥ) abrahmaṇyam abrahmaṇyam ।
(sarvāḥ śrutim abhinayanti ।)

nepathye - behind the scenes; kala-kalah - a confused tumult; abrahmanyam - help!; abrahmanyam - help!; sarvah - everyone; srutim - listening; abhinayanti - represents dramatically.

(From behind the scenes there is a great tumult. Someone calls out "Help! Help!" All listen intently.)

(punar nepathye)
śṛṅgābhyāṁ ca khurāñcalena ca balād eṣa kṣamām ullikhan
kalpānta-stanayitnu-garjita-ghana-dhvanair diśo dārayan ।
ulkārcih-pratimallam akṣi-yugalaṁ krodhād ivāndolayann
eṣa vyāpadi majjayan vrajam abhūd daivād ariṣṭo'grataḥ ।।17।।

punah - again; nepathye - from behind the scenes; srngabhyam - with horns; ca - and; khura - of hooves; ancalena - with the tips; ca - and; balat - forcibly; esah - he; ksamam - the earth; ullikhan - scratching; kalpa - of the kalpa; antah - at the end; tanayitnu - roar; garjita - roaring; ghana-dhvanaih - with thunder; disah - the directions; darayan - ripping apart; ulka-arcih - to blazing comets; pratimallam - competitors; aksi - of eyes; yugalam - the pair; krodhat - from anger; iva - as if; andolayan - rolling; esah - he; vyapadi - in calamity; majjayan - plunging; vrajam - Vraja; abhut - is; daivat - by destiny; aristah - Aristasura; agratah - in the presence.

The voice from behind the scenes again says: Violently scratching the earth with his horns and hooves, ripping apart the directions with his roaring, like thunder claps at the kalpa's end, rolling his eyes rivaling blazing comets, and plunging Vraja into a great disaster, Aristasura has come before us.

(sarve nikuñjodare ātmānam apavārya paśyanti ।)

sarve - everyone; nikunja - the grove; udare - within; atmanam - themselves; apavarya - hiding; pasyanti - look.

(Everyone hides in the forest-bower and watches.)

kṛṣṇaḥ: (sāṭopam upasarpan) abhayaṁ ghoṣa-nivāsinām ।

sa - with; atopam - pride; upasarpan - approaching; abhayam - fearlessness; ghosa - of Vraja; nivasinam - to the residents.

Krsna: (Proudly and angrily approaches) The residents of Vraja have no fear!

(sa-garvaṁ bāhum udyamya)
dṛpyad-dānava-śīrṇa-śaila-valaya-kṣauṇī-mahālambane
vairi-vyākula-śakra-śāntika-makha-proddāma-yūpe'pi ca ।
asmin kṛṣṇa-bhuje'pi jāgrati bhayaṁ nityaṁ tad ekāśrayān
ghoṣa-sthān api samspṛśed ahaha kiṁ prāṇair mama krīḍati ।।18।।
(iti sāṭopaṁ parikrāmati ।)

sa - with; garvam - pride; bahum - an arm; udyamya - lifting; drpyat - arrogant; danava - demon; sirna - torn apart; saila - mountain; valaya - circle; ksauni - of earth; maha - great; alambane - restin place; vairi - enemies; vyakula - for distressing; sakra - Indra; santika - for pacifying; makha - in the sacrifice; proddama - great; yupe - post; api - even; ca - also; asmin - in this; krsna - of Krsna; bhuje - arm; api - even; jagrati - wakens; bhayam - fear; nityam - continual; tat - then; eka - sole; asrayan - who have taken shelter; gostha-sthan - the residents of Vraja; api - even; samsprset - may touch; ahaha - aha!; kim - what?; pranaih - life- breath; mama - of Me; kridati - plays; iti - thus; sa - with; atopam - pride; parikramati - goes.

(Proudly lifts His arm) This arm is a great mountain to crush the arrogant Arista demon, and a great post in the indra-yajna for bringing pain to enemies! When Krsna's arm is vigilant and awake, what fear can touch the residents of Vraja who always completely take shelter of Me? Ah! If this Arista plays wiht Me, how much will his life become worth? (He proudly goes to Aristasura).

(nepathye) bhoḥ kaṣṭaṁ kaṣṭaṁ ।
yābhyāṁ girīṇām api śṛṅgavattvaṁ
soḍhuṁ na śaktena vidāritās te ।
tayor anenotpala-komalāṅgo
lakṣyī-kṛto bāla-tanur mukundaḥ ।।19।।

nepathye - from behind the scenes; bhoh - ah!; kastam - alas!; kastam - alas!; yabhyam - by which; girinam - of mountains; srngavat - the state of having peaks; sodhum - to tolerate; na - not; saktena - able; vidaritah - ripped into pieces; te - they; tayoh - of them; anena - by him; utpala - as a blue lotus flower; komala - delicate; angah - whose body; laksi - into a target; krtah - made; bala - young; tanuh - body; mukundah - Mukunda.

A voice from behind the scenes: Ah! Alas! Alas! Unable to bear the rivalry

of the mountains peaks, Arista's horns rip many great mountains into pieces. Those horns have now made a target of Mukunda, whose young body is as delicate as a blue lotus flower!

madanikā: (vilokya sāsram)
adya kṣauṇī sahasva bhāram atulaṁ deva jayāśā kutaḥ
śrī-devi vratam ācara vraja-janāḥ kvānanda-vārtāpi vaḥ ।
mātar devaki kiṁ bhaviṣyasi gatā nandādayo rādhike
śūnyaṁ te jagad adya jātam adhunā hā hā hatāḥ smo vayam ।।20।।

vilokya - looking; sa - with; asram - tears; adya - now; ksauni - O earth; sahasva - please tolerate; bharam - burden; atulam - incomparable; devah - O demigods; jaya - victory; asah - hopes; kutah - where?; sri-devi - O Laksmi-devi; vratam - vows; acara - perform; vraja - of Vraja; janah - O people; kva - where; ananda - of happiness; varta - the news; vah - of you; matah - O mother; devaki - Yasoda; kim - what?; bhavisyasi - will become of you; gatah - gone; nanda - with Nanda; adayah - beginning; radhike - O Radha; sunyam - empty; te - for You; jagat - the universe; adya - now; jatam - is manifested; adhuna - now; ha - alas!; ha - alas! hatah - killed; smah - are; vayam - we.

Madanika: (Looking on with tears in her eyes) O earth, what an incomparable heavy burden must you bear now! O demigods, where have all your hopes for victory gone now? O Laksmi-devi, please perform austerities! O people of Vraja, what will happen to your happiness? O Mother Yasoda, O Nanda Maharaja, O people of Vraja, what will become of all of you? O Radha, for You the entire universe has now become a desolate wasteland! Alas! Alas! Now we are all dead!

rādhā: (śrutim abhinīya sātaṅkam) haddhi haddhi maha manda-bhāīṇāe
eārisaṁ duddebba-vilasidaṁ jādam ।

srutim - listening; abhiniya - representing dramatically; sa - with; atankam - anxiety; haddhi - alas!; haddhi - alas!; maha - of Me; manda-bha-ina-e - unfortunate; e-arisam - like this; duddeva - by ill-fortune; vilasidam - manifested; jadam - produced.

Radha: (Anxiously listening) Alas! Alas! I am so unfortunate! This is a grear calamity that wicked destiny imposes upon Me!

śaśimukhī: sakhi samāśvasihi samāśvasihi । eṣa khalu mukundah ।

sakhi - O friend; samasvasihi - be calm; esah - He; khalu - indeed; mukundah - Mukunda.

Sasimukhi: Friend, do not be unhappy, Mukunda is here! (He is unharmed).

(nepathye)
yatronmīlati mīlitaṁ tri-bhuvanam yatronnamaty ānataṁ
yasmin bhrāmyati na bhramanti viyati prāyeṇa vātā api ।
ksiptvā kanduka-līlayā tam adhunā vṛndāvanād dūrato
hatvāriṣṭam ariṣṭam etad akarot śrīmān mukundo jagat ।।21।।

nepathye - from behind the scenes; yatra - where; unmilati - is manifested; militam - unmanifested; tri - the three; bhuvanam - worlds; yatra - where; unnamati - rises; anatam - bowed down; yasmin - when he; bhramayati - wanders; na - do not; bhramanti - wander; viyati - in the sky; prayena - for the most part; vatah - winds; api - also; ksiptva - having tossed aside; kandula - a toy ball; lilaya - with the pastime; tam - him; duratah - from a great distance; hatva - having killed; aristam - Arista; aristam - free from all misfortune; etat - this; akarot - made; sriman - blessed; mukundah - Mukunda; jagat - the universe.

A voice from behind the scenes: When Arista appeared, the three worlds hid. When he stood, they fell down. When he moved about, the winds declined to move in the sky. Krsna playfully tossed Arista far out of Vrndavana forest as if the demon had become a toy ball. By killing Arista, beautiful and glorious Mukunda freed the universe from a great calamity and made it auspicious and happy again!

(tataḥ pravišati kṛṣṇaḥ । sarvāḥ sa-sprham ālokayanti ।)

tatah - then; pravisati - enters; krsnah - Krsna; sarvah - all the gopis; sa - with; sprham - desire; alokayanti - look.

(Krsna enters and all the gopis intently gaze upon Him).

madanikā: aho rāmaṇīyakaṁ jaya-śrī-bhūṣaṇasya vatsasya । tathā hi –
visrastālaka-vallarī-parimilat-svedoda-bindūtkara-
vyāliptālika -candanaḥ krama-galat-keki-cchadottaṁsakaḥ ।
pada-kṣepa-samucchalat-kṣiti-rajo-ramyāṅga-rāgaś cirād
ānandaṁ vitanoty ayaṁ nayanor āvirbhavan mādhavaḥ ।।22।।

aho - ah!; ramaniyakam - the beauty; jaya - of victory; sri - with the opulence; bhasanasya - decorated; vatsasya - of the boy Krsna; tatha hi - furthermore; visrasta - dishevelled; alaka - curling locks of hair; vallari - the vines; parimilat - touching; sveda-uda - of perspiration; bindu - of drops; utkara - by a multitude;

vyalipta - wiped away; alika - on the forehead; candanah - sandalwood paste; krama - one after another; galat - falling; keki-chada - of peacock feathers; uttamsakah - crown; pada - of the feet; ksepa - steps; samucchalat - rising; ksiti - from the ground; rajah - dust; ramya - charming; anga-ragah - ointment; cirat - eternally; anandam - bliss; vitanoti - gives; ayam - He; nayanayoh - before the eyes; avirbhavan - appearing; madhavah - Madhava.

Madanika: How handsome is the child Krsna, decorated in this way by the goddess of victory! The vines of His dishevelled curling locks of hair touched by the drops of perspiration that have washed away the sandalwood paste anointing Him. Krsna's body is charmingly decorated with an ointment of dust raised from the ground by His graceful steps. Appearing in this way before us, Madhava brings eternal bliss to our eyes!

(upaṣrtya) diṣṭyā dṛṣṭo'si vatsa jaya-śrī-svayaṁvarāliṅgitaḥ ।

upasrtya - approaching; distya - by good fortune; drsta - seen; asi - you are; vatsa - O child; jaya - of victory; sri - by the goddess; svayamvara - in the svayamvara ceremony; alingitah - embraced.

(Approaches Krsna) By good fortune the goddess of victory has placed her glance upon You. She has selected You to be her husband, and now she embraces You.

kṛṣṇaḥ: (dṛṣṭvā sa-harṣam) devi ! svāgataṁ te ।

drstva - seeing; sa - with; harsam - happiness; devi - O noble lady; svagatam - greetings; te - to you.

Krsna: (Happily glances at Madanika) O noble lady, salutations unto you.

madanikā: svāgatam adhunā vatsena jaya-śrī-bhūṣaṇena dṛṣṭena tad vatsa kṣaṇam iha bakula-pādapopavīthyāṁ viśramyatām ।

svagatam - greeting; adhuna - now; vatsena - by the boy; jaya - of victory; sri - by the goddess; bhusanena - decorated; drstena - seen; tat - then; vatsa - O child; ksanam - for a moment; iha - here; bakula - the bakula; padapa - tree; upavithyam - on the path; visramyatam - may be rested.

Madanika: Salutations to You, my child! Now that the goddess of victory has placed her glance upon You and decorated You with this victory, please stop and rest for a moment underneath this bakula tree.

kṛṣṇaḥ: yad abhirucitaṁ devyai । (ity upaviśati ।)

yat - which; abhirucitam - the pleaure; devyai - to the noble lady; iti - thus; upavisati - enters.

Krsna: Just to please the noble lady. (He goes under the tree).

madanikā: (sa-sneham aṅgaṁ spṛśati) vatsa kṛta-duṣkara-karmaṇaḥ kim api paritoṣakaṁ ditsāmi ।

sa - with; sneham - affection; angam - the body; sprsati - touches; vatsa - O child; krta - done; duskara - difficult to do; karmanah - task; kim api - something; paritosakam - reward; ditsami - I wish to give.

Madanika: (Affectionately touches Krsna) My child, You have done a very difficult task. I wish to give You something as a reward.

kṛṣṇaḥ: yad abhirucitaṁ devyai ।

yat - which; abhirucitam - pleasure; devyai - to the noble lady.

Krsna: As it pleases the noble lady.

madanikā: (niṣkramya rādhām ādāya praviśya) vatsa !
navābhisaṅga-vidhurāṁ
trāsonmīlita-locanām ।
madhurālokanenainaṁ
sambhāvaya cirād iva ।।23।।

niskramya - going; radham - Radha; adaya - taking; pravisya - entering; vatsa - O child; nava - new; abhisangam - meeting; vidhuram - anxious; trasa - with fear; unmilita - wide open; locanam - whose eyes; madhura - sweet; alokanena - with glances; enam - Her; sambhavaya - please enjoy; cirat - eternally; iva - as if.

Madanika: (She goes, takes Radha, and return with Her) Child, this girl is very anxious to meet You again. Her eyes are wide open with fear of not seeing You. Please sweetly glance upon Her and enjoy pastimes with Her forever.

kṛṣṇaḥ: (sa-spṛham ālokayati ।)

sa - with; srham - intentness; alokayati - gazes.

(Krsna intently gazes at Radha).

madanikā: vatse !
krūra-saṅgara-pariśramollasat-
sveda-bindu-nikaraiḥ karambitam ।
añcalena nija-vāsasaḥ priyaṁ
vījaya priya-girābhinandya ca ।।24।।
(rādhā sa-spṛhaṁ vījayati ।)

vatse - O child; krura - cruel; sangara - of the battle; parisrama - from the fatigue; ullasat - manifested; sveda - of perspiration; bindu - of drops; nikaraih - with the multitude; karambitam - mixed; ancalena - with the edge; nija - own; vasasah - of the garment; priyam - Your beloved; vijaya - please fan; priya - with pleasant; gira - words; abhinandya - addressing; ca - also; radha - Radha; sa - with; sprham - intentness; vijayati - fans.

Madanika: Radha, child, the fatigue of the cruel battle has made drops of perspiration on Your beloved. You should speak sweetly to Him and fan Him with the edge of Your garment.
(Radha intently fans Krsna).

madanikā: itaḥ paraṁ kiṁ te priyaṁ sampādayāmi ?

itah - this; param - beyond; kim - what; te - to You; priyam - dear thing; sampadayami - shall I bring.

Madanika: What other pleasant thing may I do for You?

kṛṣṇaḥ: devi ! itaḥ paraṁ kim api priyam asti ?
pañceṣor viśikhāvalībhir abhito nistakṣyamāṇena ced
ānandaika-nidānam eṇa-nayanā prāptā prasādāt tava ।
bhūyāt sāyam ālambhi kācana dṛśoḥ pīyūṣa-dhārā mayā
kiṁ vātaḥ param asti devi bhuvane kiñcit priyaṁ mādṛśām ।।25।।

Krsna: O noble lady, what could be more pleasant or dear than this? I was severely wounded by the sharpened arrows of Kamadeva, and now, by your mercy, I have attained this charming doe-eyed girl, who now showers nectar upon My eyes. What could be more pleasant or dear than this, for a person like Me?

Song in Maṅgala-gujjari-raga

pariṇata-śārada-śaśadhara-vadanā ।
militā pāṇi-tale guru-madanā ।।

parinata - full; sarada - autumn; sasadhara - moon; vadana - face; milita - placed; pani - of the hand; tale - in the surface; guru-madana - passionate.

This passionate girl, whose face is like the full autumn moon, is now placed in My hands.

Refrain

devi kim iha param asti mad-iṣṭam ।
bahutara-sukṛta-phalitam anudiṣṭam ।। dhruvam ।।

devi - O noble lady; kim - what?; iha - here; param - else; asti - is; mat - by Me; istam - desired; bahutara - many; sukrta - of pious deeds; phalitam - borne fruit; anudistam - indicated.

O noble lady, what more could I want? Now I have received the fruits of many past pious deeds!

pika-vidhu-madhu-madhupāvali-caritam ।
racayati mām adhunā sukha-bharitam ।।

pika - of the cuckoos; vidhu - moon; madhu - springtime; madhupa - of bees; avali - of the swarms; caritam - the activities; racayati - make; mam - Me; adhuna - now; sukha - with happiness; bharitam - filled.

The activities of the cuckoos, moon, springtime and bumble-bees now make Me very happy!

praṇayatu rudra-nṛpe sukham amṛtam ।
rāmānanda-bhaṇita-hari-ramitam ।।26।।

pranayatu - may bring; rudra - Prataparudra; nrpe - to the king; sukham - happiness; amrtam - nectar or immortal; ramananda - by Ramananda Raya; bhanita - spoken; hari - of Hari; ramitam - the delightful pastimes.

May Ramananda Raya's description of Hari's delightful pastimes bring eternal nectar-like happiness to Gajapati Maharaja Prataparudra.

tathāpīdam astu –
śraddhā-baddha-matir mama pratidinaṁ gopala-līlasya yaḥ

saṁseveta rahasyam etad atulaṁ līlāmṛtaṁ lola-dhiḥ ।
tasmin mad-gata-mānase kila kṛpā-dṛṣṭyā bhavatyā sadā
bhāvyaṁ yena nijepsitāṁ vraja-vane siddhiṁ samāpnoti saḥ ।।27।।

tatha api - still; idam - this; astu - may be; sraddha - by faith; baddha - bound; matih - whose heart; mama - of Me; prati - every; dinam - day; gopala - as a cowherd boy; lilasya - who enjoys pastimes; yah - who; samseveta - may serve; rahasyam - secret; etat - this; atulam - peerless; lila - of pastimes; amrtam - nectar; lola - yearning; dhih - whose heart; tasmin - to him; mat - to Me; gata - gone; manase - whose thoughts; kila - indeed; krpa - of mercy; drstya - by a glance; bhavatya - by you; sada - always; bhavyam - the future; yena - by which; nija - by him; ipsitam - desired; vraja- vane - in Vrndavana; siddhim - spiritual perfection; samapnoti - attains; sah - he.

You should bestow your glance of mercy on that devotee who has given his heart to Me, who always thinks of Me, whose heart is bound with faith in Me, who yearns to attain Me, and who, every day, serves the incomparable nectarlike confidential pastimes I enjoy as a cowherd boy. By your merciful glance, that devotee will, in the future, enter this transcendental forest of Vraja, and will attain the spiritual perfection he desires.

madanikā: tathāstu । (iti niṣkrāntāḥ sarve ।)

tatha - in that way; astu - may it be; iti - thus; niskrantah - exits; sarve - all.

Madanika: So be it.
(Everyone exits).

iti śrī-rāmānanda-rāya-kavi-sārvabhauma-viracitaṁ
śrī-jagannātha-vallabha-nāṭakaṁ samāptam

Thus ends Śrī Jagannātha-vallabha-nāṭaka spoken by the poet Śrī Rāmānanda Rāya.

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